THE MEANE IN MOVRNING.

A Sermon preached at Saint Maryes Spittle in London on Tueſday in *Eaſter weeke. 1595.*

By *Thomas Playfere*, Doctor of Diuinitie.

AT LONDON,
Printed by Iames Roberts for Andrew VViſe, dwelling in Paules Church-yard, at the *ſigne of the Angel.* 1597.

THE MORNING.

TO THE HONOVRABLE AND MOST VERTVOVS LADIE, the Lady *Elizabeth Carey*, vvife to the thriſe noble, Sir *George Carey*, knight Marſhall, &c. all proſperitie and happines.

MAdam, it is reported that Demonax *hauing his head broken with a ſtone, and beeing aduiſed to cõplaine to the Proconſull of that iniurie, anſwered that hee had more neede goe to a Surgeon to heale his heade, then to a Magiſtrate to redreſſe his wrong. I muſt alſo confeſſe, I had rather haue had my head broken, then my ſermon ſo mangled. For thys Sermon hath beene twiſe printed already without my procurement or priuitie any manner of way. Yea, to my very great greefe and*

trouble. Neuertheleſſe I had thought good to complaine of no man. For in whom the fault reſteth I cannot learne certainly. This I am ſure, not any whit in my ſelfe. Clinius *a Hiſtoriographer, hauing written the ſtory of* Virginius, *and meeting with him vpon a time, ſayd, If you finde any thing amiſſe in your ſtory, I pray you pardon it. To whom* Virginius *anſwered, What* Clinius, *doſt thou not know I haue done as I did, that ſuch fellowes as thou art, might write as you would? And ſo it was my part, to take ſuch paines as conueniently I could, in furniſhing and prouiding thys ſermon againſt the appointed time. But afterwarde, what others, eyther by reporting or printing woulde make of it, that was not my faulte, that was not in mee eyther to helpe or to hinder. Therefore I haue not gone vnto any Magiſtrate to complaine, but though it bee one of the greateſt iniuries that euer was offered mee, yet becauſe I know not what ſecret purpoſe the Lord had in laying this affliction vpon me, I doe moſt willingly pardon it. Yea, euen as* Moyſes *when the firſt Tables were broken, was content to make newe: in lyke manner, finding in the firſt editions ſo many broken-*

ken-ended ſentences, I haue (as it were) gone to a Surgeon, or rather indeed I haue played the Surgeon my ſelfe, and by ſetting out the Sermon a newe, haue ſalued the matter as well as I could. Diogenes, *ſeeing the citty of* Myndus *very little and poore, but the gate thereof very large and ſtately, ſayd, You of* Myndus, *ſhutte your gate, and keepe in your citty, that it runne not away. After the ſame ſorte, the gate (as I may ſay) and the firſt entraunce into thys Sermon, was before very lofty and ſtately, the Sermon it ſelfe very ſimple, and poore. Such a ſtyrre they kept, in terming it very vainely and moſt fondly,* A moſt excellent Sermon; *as if they woulde haue caſt the houſe out of the window, or the Citty out of the gate. Wherefore I haue made the gate leſſer, and the Citty greater. The gate leſſer, by entitling it,* The meane in mourning; *which is the very dryft indeede, and the right ſcope of the whole Sermon. And the Citty greater, by adding diuers notes, in ſundry places of the Sermon, as I haue ſince thought beſt. So that if any which hearde it preached be diſpoſed to reade it, he ſhall not, I hope, altogether loſe his labour. For*

though hee haue all heere, which he hearde then, yet hee heard not all then, which hee hath heere. But howe it will please God to affect others I know not. Thys I wote well, that many a time and oft I haue beene much mooued my selfe with the meditation of some poynts in this sermon. And nowe of late, next to GOD and to his most holy worde, I coulde take comfort in nothing so much, as in the reading of that which I haue written in the seauenth part, the first section thereof. Occasioned thereto, by the certaine report of the death of my most deere Father, who was well knowne, for his place and calling, to bee as good a man, and as sincere a Christian, as any hath liued in this age. But for conclusion, I humbly desire your Ladiship, that as I haue dedicated the Path-way to perfection *to my verie Honourable good Patron, Sir* George Carey: *so it woulde please your Ladiship, to let this sermon passe vnder the countenaunce and credit of your name. For if your Ladiship will deigne to reade it ouer, then I doubt not but diuers other Ladies & Gentlewomen, which haue vertuous and noble mindes, will vouchsafe also to learne thereby, howe they ought*

with

with the Daughters of Ieruſalem, *not to weepe for Chriſt, but to weepe for themſelues. Eſpecially, hauing ſuch a ſingular enſample before their eyes as your Ladiſhip is, whom God hath endued with all ornaments and gyfts, both of nature & grace.*

From Saint Iohns Colledge in Cambridge the firſt day of Februarie

1595.

Your Ladiſhips euer to be commaunded,

Thomas Playfere.

BRITISH
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MUSEUM

THE MEANE IN MOVRNING.

The Text.

VVeepe not for mee, but weepe for your ſelues. Lu. 23. 28.

RIght Honourable, right VVorſhipfull, and moſt Chriſtian and bleſſed Bretheren; foure ſorts of people vvere about Chriſt, vvhen Chriſt vvas about his paſsion. Of the firſt ſorte vvere *Executioners*; which tormented him. Of the ſeconde ſort vvere *Iewes* which mockt him. Of the third ſort vvere *Lookers-on*, which markt him. Of the fourth ſort were *Well-willers*, which lamented him. Nowe al-

though it bee very likely, that among theſe his *Wel-willers*, diuers godly men wept for him, as S. Iohn the Euangeliſt, Ioſeph of Arimathia, Gamaliell, Nicodemus, and ſuch like; yet it is certaine, both that more women wept then men, & that the vvomen more wept then the men. *More women, more weeping. More women wept then men,* partly by the permiſsion of men, vvho thought that the vvomens vveeping came rather from weaknes in themſelues, then from kindnes towards chriſt. Partly by the prouidence of God, who ſuffered *more women* to vveepe then men, that the vvomen which bewailed Chriſtes death, might condemne the men which procured it. Nowe the vvomen alſo *more wept* then the men, either of a naturall affection, or els of a voluntary diſpoſition. Naturally ſaith S. Peter, the woman is the vveaker veſſel, [a] ſoone moued to weepe, and ſubiect to many, either affectionate paſsions or paſsionate affections. But touching theſe women, that which was otherwiſe naturall to them, was heere voluntary in them. For the ſinne of a woman, was the ruine of man. Therefore theſe vvomen willing-

[a] Φιλόδακρυ, καὶ εὐπαθές. *Theophy. in Iohn. ca. 20. page 571.*

willingly *wept the more*. That though a woman did moſt in the ſecond death of the firſt Adam; yet theſe might do leaſt in the firſt death of the ſeconde Adam. For it was Eue a woman which betraied the firſt Adam with an apple, & cauſed him to ſin, but it was Iudas a man which betraied the ſecond Adam with a kiſſe, and cauſed him to die. And indeede you ſhal generally obſerue, that notwithſtanding at the firſt, the woman went before the man in tranſgreſsion and diſobedience, neuertheles ſince to make amends for that fault, the bleſſed virgin Mary, & diuers other women haue farre excelled all men, or at the leaſtwiſe, moſt men, in true deuotion and godlines. VVherfore principally Chriſt heere ſpeaketh to the vvomen, becauſe both *more women* wept then men, & the women alſo *more wept* then the men; *more women, more weeping*; but yet in thē he ſpeaketh (as well as to them) indifferently to all his deere friends, both men and women, *VVeepe not for me, but weepe for your ſelues*.

In which ſentence wee may obſerue, as many wordes, ſo manie parts. Eyght words, eyght parts. The firſt, *VVeep not*:

the ſecond, *But weepe*: the third, *Weepe not, but weepe*: the fourth, *For mee*: the fift, *For your ſelues*: the ſixt, *For me, for your ſelues*: the ſeauenth, *Weepe not for me*: the eyght, *But weepe for your ſelues*. God graunt all our harts may bee ſo affected with the conſideration of theſe excellent matters, as may make moſt for the increaſe of our comfort in him, and his glory in vs. And I humbly beſeech you alſo moſt Chriſtian brethren, to doe GOD this honour, and mee this fauour. Firſt, that you woulde not preſcribe me any method, or order, how I ſhoulde handle this text, but that you woulde giue mee leaue to followe mine owne method, and order, wherein I perſwade my ſelfe, and I hope alſo truely, I haue been directed by the ſpirit of God. Secondly, that you would not run before me, in your ſwift conceit, and earneſt expectation, but that it wold pleaſe you to goe on along eaſily all the way with mee, till happily at the length, by Gods gracious aſsiſtance and your gentle acceptance, I come to the end of my Sermon. And then if I haue omitted anie thing, which you would haue had

mee

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b Luk. 8,52

c Ier. 13,16.

d Luk. 7.13

e Pſa, 65, 12

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all manner of marchandiſe, but when the ſea ſtormes, and roares too much, then the very ſhyps do houle and cry f. The ayre looking cleerly and cheerfully, refreſheth all things, but vveeping too much, that is, rayning too much, as in Noahs floode, it drownes the vvhole world. The fire being but a little ſprinkled with water burneth more brightly, but beeing too much ouerwhelmed, it giues neither heat nor light. The eye it ſelfe (as Anatomiſts write) (g) hath twiſe as many dry skins, like ſluces, to dam vp the courſe of the teares, as it hath moyſt humors, like channels, to let them flow forth. For it hath ſixe of them, and but three of theſe. If all ꝑ body were an eye, & there were no eares in it: where were then the hearing? If all the eye were a moyſt humour, and there were no dry skins in it, where were then the ſeeing? Seeing then too much weeping is, in the earth barrennes, in the water ſhipwrack; in the aire an inundation, in the fire cold nes, in the eye blindnes, certainly, if the earth, the water, the aire, the fire, the eie, could ſpeak, they would altogether with one conſent ſing a ioyfull ſong of fiue parts

f Eſa. 23. 1.

(g) *Vide Veſalium lib. 7. c. 14 & Toletũ in lib. ſecund. Ariſtot. de anima.*

parts, and euery one ſeuerally ſay vnto vs, That we muſt not weepe too much. Now *reaſon* ſeeth yet more, [h] That too much of a thing is naught. *Etiam mel, ſi nimiũ ingratũ.* vvhich is tranſlated thus, [i] It is not good to eate too much hony. If it bee not good eating too much hony; then ſure it is not good eating too much wormewood. The Egiptians when they would deſcribe teares, they paint thoſe gems, which we call vnions, whereupon Suidas ſaith, [k] Vnions hieroglyphicallie do ſignifie the ſhedding of teares. For as vnions haue their name in latine, becauſe they are found one by one, & neuer more at once, ſo teares muſt be ſhed eaſily one by one, & not bee poured out al at once. Seneca ſaith, that which we muſt do daily, we muſt doe moderatlie. Therfore though we cannot quite ſtop the bloudy iſſue of our tears, at the leaſt wiſe we muſt be ſparing, and weepe ſo to day, as we may weep to morow, & keep ſom tears alwaies in ſtore, reſeruing [l] thē to another occaſion afterward. For wee read that Heraclitus when hee had ſok'd and ſowſt himſelfe in ſorrowe all his lyfe long, at length dyed of a dropſie, and

(h) *Ne quid nimis.*

i Pro. 25, 27

k Μαργαρίται δηλοῦσι δακρύων ῥοὰς.

l *Si non finire lachrymas, at certe reſeruare debemus.* l. de conſolatio. ad Polybium. c. 23.

and ſo (as I may ſay) drowned himſelfe in his owne teares. Yet Niobe by ouermuch weeping was turnd to a ſtone; euen as Lots wife by turning backe, was turnd into ſalt. It was one of Pythagoras poeſies,m not to eate the hart, which is expounded thus,n As a moth freateth the garment, and a vvorme eateth the woode: ſo heauines hurteth mans hart. Now if we may not teare the hart of any other thing with our teeth, then much leſſe may we tear our own hart with our tears. So that euen blind reaſon, ſuch as the heathen haue had, dooth yet plainly ſee this, That wee muſt not weepe too much. But *religion* goeth yet further. For whē God at the firſt placed man in the garden of Eden, which is the garden of pleaſure, he did indeed there prouide all things for him which might pleaſure him. His wife which was equall to him; all other creatures that were inferiour to him, the hearbes which he did eate; the flowers that hee did ſmell: the pearles which he did looke vpon; the gold that he did tread vpon, all theſe ſerude for his delight & ioy. Afterward, when ſentence had proceeded againſt the man, that hee ſhould

m μὴ ἐσθίειν τὴν καρδίαν.
n Pro. 25. 20

ſhould haue ſorow about the fruit of the earth, againſt the woman, that ſhe ſhold haue ſorrowe about the fruite of the wombe, yet it pleaſed God to aſſwage and ſweeten theſe our ſorrowes with diuers ſinguler comforts. As firſt, we haue the holy ſpirit, who is the onely comforter. Next, a good conſcience, which is a cōtinuall feaſt. Then the holy ſcripture, which is (as it were) another Paradiſe. Laſtly, an vnfained faith, by which wee haue peace with God. Therfore Athenagoras o ſayes well, I count that they haue no ſpirit, no conſcience, no Scripture, no faith in them which yeeld to too much griefe. And Ierome yet more vehemently, p I doe from my heart deteſt all exceſsiue ſorrowe, ſeeing it is a very hell vpon earth, and an entrance euen in this life, into that wofull place where there is nothing but weeping & gnaſhing of teeth. VVherefore immoderate weeping is condemned, *in nature*, which teacheth all thinges; *in reaſon*, vvhich teacheth all men; *in religion*, which teacheth all Chriſtians, That we muſt not weepe too much. Thus much of weeping too much, which is the firſt part;

VVeepe

o Αμαθεὶς καὶ σκαιοὺς λέγω τοὺς λύπῃ εἴκοντας. *l. de reſ. mor.*

p *Deteſtandæ ſunt iſtæ lachrymæ quæ non habent modum*

VVeepe not. VVeepe not for mee, but weepe for your ſelues.

NOwe a little of weeping too little, which is the ſecond part, *But weepe.* They to whom Chriſt heare ſpeaketh, offended in the exceſſe. Therefore hee beginneth thus, *weepe not.* But I may wel ſhift the words, & begin thus. *But weepe.* For wee offend, commonly in the want of weeping, ſeldome in th'exceſſe. The reaſon is, becauſe wee lacke loue, which being three-folde; towards our ſelues; towards our neighbour; towards God; the greateſt worke of loue towardes our ſelues is *repentance*; towards our neighbour is *preaching*; towards God is *prayer*. And all theſe require ſome teares. So that if we weepe ſo little as that we weep not at all, wee weepe too little. VVhich we muſt not doe. For firſt, touching *repentance* one ſayes truly, q The leſſer our ſorrowes are, the greater are our ſinnes. But on th'other ſide, the heads of Dragons are broken in the waters r, that is, very ſtrong and vile ſinnes are weakned and waſht away with tears. That obligation which was againſt vs ſ, before it had been

q *Hoc ipſo ſunt maiores tumores, qui minores dolores.*

r Pſa. 74, 13

ſ Col. 2, 14

been faſtned to the croſſe of Chriſt, was engroſſed in parchment. Nowe it is but ſcribled in paper. So that if wee blurre it daily with vveeping vpon it, our teares will be like *Aqua fortis*, to take out the hand-writing quite & cleane, that God ſhall neither read nor ſee our ſin. VVhē Alexander had read a long and tedious Epiſtle written vnto him by Antipater, wherein were diuers accuſations againſt his mother Olympias, VVhat, ſaies he, mee thinks Antipater knoweth not, that one little teare of a mother vvill eaſilie blot out many Epiſtles (*). And certainly, the teares not only of Gods mother, but euen of euery child of God, wil much more eaſily blot out the memory of many ſins, though they were before, like the ſins of Iuda, written wih a pen of yron, and grauen with the poynt of a Diamond (*). Therefore ſaith Alcuinus, t VVee muſt waſh our harts in the troubled Poole of Bethesda (u) in the troubled teares of repentance. For as in a vvell, except there be ſome water in it we cannot eaſily ſee the baggage that lieth in the bottom: ſo in the depth of the heart without teares wee cannot ſee our ſinnes.

(*) *Ignorare videtur Antipater quod vna matris lachryma multas delebit epiſtolas.*

* Iere. 17, 1.

t *Lauandum eſt cor pœnitentiæ lachrymis.*

(u) Ioh. 5, 2.

sinnes. Teares make our sins not seene, and seene. Not seene to God, and seene to vs. God not seeing them forgiues them, and we seeing them amend them. Plinie writeth, that the teares of Vine-
x *l.* 23. *initio.* branches do cure the leprosie. x And so the teares of those Vine branches which are grafted into the true Vine, doe cure the leprosie of sin. S. Austin witnesseth, that the Eagle feeling his wings heauie, plungeth the in a fountaine, & so renu-
y *Cõmen in Psal.* 103. eth his strength y. After the same sort, a Christian feeling the heauie burthen of his sins, batheth himselfe in a fountaine of teares, and so washing of the old man, which is the body of sin, is made young againe, and lustie as an Eagle. That sin-
(z) Luk. 7. 44. ful woman (z) becausse she loued much, therfore she washt Christes feet with her teares. A strange sight. I haue oftentimes seene the heauen wash the earth. But I neuer before sawe the earth washe the heauen; yet here I see it. An earthly & a sinfull woman washeth the heauenly feet of Christ. But becausse shee washt Christs feete with her teares, therefore Christ crowned her head with his mercies. The prodigall child had no sooner

returned

returned home by weeping crosse (as we say) and cryed *peccaui*, but straightwaies hee was receiued. Loe yee vvhat force there is in three sillabls.[a] For God hearing a sinner in true contrition vtter but this one word of 3. sillables, *peccaui*, I haue sinned, [b] is in a maner so charmed & inchaunted with it, that he hath no power ouer himself, he cannot but grant remission. S. Peter likewise though he were an old man in yeeres, yet hee was a very child, and a prodigall child in weeping. And as his faith was so great, that he leapt into a sea of waters to come to Christ, so his repentance was so great, that he leapt into a sea of tears when hee went from Christ. He wept so bitterly, as Clemens Romanus testifieth, that there were gutters and furrowes in his face, made with those teares which trickled downe his cheekes. And therefore sayes Cyril,[c] hee recouered that place by bewayling his offence, which hee had lost by denying his maister. For saith Nazianzen,[d] God is more merciful thē man can be sinfull, if hee will be sorrowfull. VVherfore wee may see by these examples, of the sinful woman; of the prodigall

a *Quantum valent tres sillabæ? Ambrosius.*

b Οὐ δύναται τὸ ἥμαρτον ἀκούσας, &c. *Chrys. Hom.* περὶ ἀζώτου.

c *Locũ flendo recepit quem negando perdiderat. In Leuiticum. lib. 16.*

d Θεὸς δάκρυσι τὸ φιλάνθρωπον ἀντιδίδοται.

gall child; of Saint Peter, that weeping doth especially recommend our repentance, that we may purchase our pardō.

Touching *preaching*, the voyce of a preacher ought to be the voice of a cryer, which shoulde not pipe to make the people daunce, but mourne to make them weepe. Hence it is that in the olde
e Le. 20,20 law e none that was blinde or had anie blemish in his eye might serue at the alter. There are many reasons of this law. Among many this may be one, because for that impediment in the eie, he could not well shewe his inward sorrowing by his outward weeping. And vvhen they offered vp to the Lord their first borne, who was ordinarily in euery family their priest or their preacher, they offred also with him a paire of turtle doues, or two yong pigeons. That pair of turtle doues did signifie a paire of mournefull eyes. These two yong pigeons did signifie like wise two vveeping eyes. And at that offering they prayed for their first borne, that afterward hee might haue such eyes himselfe. For as pigeons flie to theyr
f Esa. 60,8, windowes f, so the sincere preacher hath no other refuge to fly vnto, but onely to his

his windowes, that is to his eyes, vvhich are glazed with teares, when they weepe for the ſins of the people. Chriſt Ieſus is much delighted in ſuch kind of eyes, ſaiing ſo often to his ſpouſe, Thine eies are pigeons eies. The holy Ghoſt alſo, deſcending himſelfe in the form of a doue. And the Prophets like doues vppon the waters which are waſht with milke & remain by the ful veſſels, vſually receiued their prophecies beſide riuers. As Ezechiel beſide the riuer Cobar, Daniel beſide the riuer Tigris, the Baptiſt beſide Iordane. Yea alſo they preached theyr prophecies, not ſo much with wordes as with riuers of tears. The prophet Dauid was ſo valiant that he ouercam a mighty huge Giant, and tare a Bare in peeces as eaſily as if it had been a Kid, and ſlew a fierce Lyon with no other weapon, but onely with his naked hands, and diuers other times, like a violent vvhirlewinde bare down all before him. Yet vvhen he came to preach, hee was ſo ſoft-harted, and ſo tender-eyed, that hee ſaid, Mine eyes guſh out riuers of water, becauſe men keep not thy law. O that my heade were ful of water, ſayes Ieremie, & mine

Can. 5. 12.

eyes

eyes a fountaine of teares. I proteſt, ſaies Paule, that for theſe three yeeres I haue not ceaſed to warne euery one of you with teares day and night. For indeede, as Auſtin witneſſeth, there is more good to be done with ſighing then with ſpeaking; with weeping then with wordes h. And Proſper ſaith, that a preacher muſt ſeeke not his owne praiſe, but the peoples profit in ſorowing for their ſinnes i. And Ierome ſayes, that the preacher is moſt highly commended, not when the people k clap their hands, but when they knock their breaſts. Wherefore as it is an Idol and no God which hath eyes & ſeeth not; So he is rather an Idol ſhepheard then a godly paſtour, which hath eyes and weepeth not more or leſſe, one time or other in preaching to the people.

h *Plus gemitibus, quam ſermonibus, plus fletu quã affatu.*

i *Nõ plauſum ſed planctum.*

k *Sint eorum lachrymæ tuæ laudes.*

Touching *prayer*, S. Iames ſayes, the prayer of a iuſt man preuaileth much if it be feruent. For a feruent prayer commeth frõ a feruent ſpirit, which is wholie inſpired with that holy ſpirit, who maketh requeſt in vs, and for vs, with ſighs and grones, which cannot be expreſſed. As it is in one of the Pſalmes, l *Hee ſendeth*

l Pſ. 147.18

deth forth his Word and melteth them, hee breatheth foorth his ſpirit, and the Waters flow. Hee ſendeth forth his Word, and breatheth foorth his Spirite, vvhen the holie Ghoſt mooueth vs to pray. *Hee melteth them, and the Waters flowe*, vvhen teares trickle downe from our eyes. For as a ſeething pot runneth ouer, ſo ſayes a holie hart, ſeething (as it were) like a pot, and boiling in feruent prayer m, I poure ouer my ſoule within me. According to that ſaying of Auſtin n, The more holie and deuout a man is, the more will hee be ſure to weepe in his prayer. And no maruaile that he doth weep in praying, which doth pray for vveeping. Graunt, O Lorde, ſayes the ſame Father, that I may haue a fountaine of teares, then eſpecially when I offer vp to thee my prayers, and ſupplications o. For the oliue tree is moſt aboundant in fruit whē it diſtilleth. And ſo a Chriſtian is moſt plentifull and powerfull in prayer when hee weepeth. Heereupon King Dauid ſayth, I am as a greene Oliue tree in the houſe of the Lorde. And our Sauiour himſelfe went often to the mount of Oliues, where hee offered vp prayers and

m Pſa. 42, 4.

n *Quo quiſque ſanctior, eo eius in orando fletus vberior.*

o *Da mihi lachrymarum fontem, tum præcipue, cum preces & orationes tibi offero. Manuali. cap.* 11

ſupplycations, vvith ſtrong crying and teares. And therefore hee willeth vs alſo, to haue faith as a graine of muſtard ſeede. Nowe muſtarde ſeede hath his name in Greeke, p becauſe it makes the eyes weepe. So that hee vvhich in prayer hath faith, as a graine of muſtard ſeede, hath ſuch a faith as makes his eyes weepe. And then Chriſt ſayes to him, Thou haſt wounded my hart vvith one of thine eyes. If with one, then much more with both. For, as Syneſius teſtifieth, weeping is more pearcing, & more forcible to perſwade God, and euen to wound his hart, then all the eloquence, & all the rethoricke in the world q. And Cyprian ſayes, vvhen the ſpirit of man ſendeth out ſighes in prayer, thē the ſpirit of God giues grace r. And Ambroſe, God looketh when wee pray, that wee ſhould poure foorth our teares, that hee might poure out his mercies ſ. As for example, Anna Samuels mother, in the bitternes of her ſoule wept ſore whē ſhe prayed. Looke howe ſalt vapours ariſe out of the ſea, which afterwarde are turned into a pleaſant ſhower, ſo out of the ſea of her ſorrowfull ſoule did ariſe ſobs and

p Σινάπι παρὰ τὸ σίνεσθαι τοὺς ὠπὸς.

q Δάκρυα πάσης ῥητορείας ἰσχυρότερα.

r *Cũ ſpiritus hominis ſuſpirat, ſpiritus Dei aſpirat.*

ſ *Expectat lachrymas noſtras vt profundat pietatem ſuam Depœnit. l. c. 4.*

and ſighes like ſalt vapours, which immediatly were turned into a ſweet ſhower of teares. Therefore God heard her prayer, and ſent her a ſonne. The rather, becauſe thys vveeping, the more bitter it was to her, the more ſweete it was to God. So Iacob wreſtled with God, and preuailed againſt God t. But the Prophet Oſee ſheweth, þ his wreſtling vvas by weeping, and his preuailing was by praying u. So Ezechias being ſick prayed, praying turn'd him toward the wall & wept. And then with weeping as with gunſhot he battered downe that partition vvall of his ſinnes, vvhich kept Gods louing countenance from him. Therefore ſayes the Lord to him, *I haue heard thy prayers and thy teares.* A ſtrange ſpeech, *I haue hearde thy prayers.* That I vnderſtand well enough. But *I haue heard thy teares.* VVhat ſhould bee the meaning of this, trow you? Haue teares tongues, I maruaile, or can they ſpeak, that they may be heard, yea ſurely I dare bee bolde to ſay it. The cloud-cleauing thunder of th'almightie can not make ſuch a ratling ſound, and ſuch a roaring noyſe in the eares of man, as our teares

t Ge. 32, 28.

u Oſe, 12, 4.

doe in the eares of God. Therfore Dauid both before hee had prayed, x desireth God to heare the voyce of his crying, and also after he had prayed, y thanketh GOD becauſe hee had heard the voyce of his vveeping. For indeede, he himſelfe alſo ſayes of himſelfe, z I mingled my drinke with weeping. And where was this drinke of his, but in that cuppe which hee ſayes in another place, (a) I will take the cuppe of ſaluation, (or of prayer and thankſgiuing) and call vpon the name of the Lorde. So that Dauid mingling his drinke with weeping, mingled his prayer with weeping. VVherefore, as Elizeus did caſt ſalt into the waters of Iericho, to make them ſweet; ſo muſt we ſalt and ſeaſon our prayers with teares, to make them ſauorie & delightſome to GOD. A man can neuer loue himſelfe aright, that doth not ſomtimes weepe in *repentance*; nor his neighbour (if he be a preacher) that doth not ſomtimes weep in *preaching*; nor God, that doth not ſometimes weepe in *prayer*. So that wee muſt not bee like the Stoikes, vvhich were neuer at all mooued. Then we ſhall weep too little. As is proued in this

x Pſa. 141, 1

y Pſal. 192. 10.

(z) Pſa. 192 10.

(a) Pſa. 116 13.

this ſecond part, *But Weep. VVeep not for mee, but Weepe for your ſelues.*

THe third part is next, *VVeep not, but Weepe.* VVhich noteth, ſeeing both the exceſſe & the want are to be eſchewed, that therfore the true meane, which we muſt keepe in weeping, conſiſteth in an equal entermingling of theſe two extremities, *VVeepe not, but Weepe* both together. *VVeepe not,* ſayes he, Too much is contrary to nature. *But Weepe,* too little is contrary to repentance. *VVeep not,* too much is contrary to reaſon. *But Weepe,* too little is contrarie to preaching. *VVeepe not,* too much is contrarie to religion, *But Weepe,* too little is contrary to prayer. S. Paule chargeth Timothie to be inſtant, in ſeaſon, & out of ſeaſon. Firſt in ſeaſon, then out of ſeaſon. Teaching thereby, that vnſeaſonable opportunitie, is better then ſeaſonable importunitie. Yet to keepe a meane in exhorting, that vvee muſt aſwell vſe importunitie ſomtimes, ſo it bee in ſeaſon, as take an opportunitie alwaies, though it be out of ſeaſon. Euen ſo, ſaies our Sauiour heere, *VVeepe not, but Weep.*

First weepe not, then but weep. Teaching thereby, that not to weepe is better the to weep, yet to keep a mean in weeping, that we muſt, as well ſometimes in not weeping weepe, as alwaies in weeping not weepe. For the Apoſtle ſaith, *That they which reioyce, muſt be as though they reioyced not, and they which weepe, muſt bee as though they wept not. They which reioyce muſt bee as though they reioyced not.* Becauſe, ſaith Gregorie, b All the ioy the godly haue in thys life, is as a ſower grape gathered out of tyme. And Ambroſe, c The children of God not onely in ſorrow, but euen in ioy alſo ſometimes ſhed teares. *They reioyce as though they reioyced not. And they which weepe muſt bee as though they wept not.* Becauſe, ſayth Macarius, d Euen teares are a cõfort to the righteous. And Ambroſe againe, e To them that are wel affected, weeping is a very great delight. *They weep as though they wept not:* wherfore as certain leauen apples haue a ſowriſh ſweetnes, and ſome old wines haue a ſweetiſh ſowrnes; ſo *both our ſorow muſt be ioyfull, & our ioy muſt be ſorowful. Our ſorow muſt be ioyful,* as Chriſt did weepe vpon

b *Gaudium huius vitæ, vna acerba. In c. 28. Iobi*

c *Non ſolum dolor, ſed et lætitiæ habet ſuas lachrymas.*

d Αυτὰ τὰ δάκρυα χάρη ἐϛί. *Homil. 15,*

e *Eſt piis affectib. quedã etiam flendi voluptas. De obitu Valentiani. p. 449*

vpon Palme ſonday. Chriſt dyd vveepe. There is ſorrow. Vpon Palme Sonday. There is ioy. *And your ioy muſt be ſorowful*, as the Iſraelits did eate the ſweet Eaſter lamb with ſower hearbs. The ſweete Eaſter lambe. There is ioy, *VVeepe not.* VVith ſower hearbs. There is ſorrow. *But weep. VVeep not.* This is a fiery ſpeech as whē ſ. Iohn ſaies, that Chriſts eyes are as a flame of fire f, that is, ſubiect now to no weeping. *But weepe.* This is a watry ſpeech, as whē Dauid ſaies, I water my couch with my tears. So that if we wold reconcile theſe ſpeeches together, vvee muſt reconcile fire and water together. Gregory ſaith that in the rainbow, there are two colours, red which reſembleth fire, & blewe which reſembleth water g. Red, that we might not weep beholding the fire which ſhall burne when Chriſt ſhall iudge the world: and blew that we might weep, beholding the water which did flow when GOD dyd drowne the vvorlde. Therefore, as there bee two colours, redde and blewe in one Rainebowe; ſo there muſt be two affections, ioy and ſorrowe in one hart. Thys the vviſedome of our aunceſtors ſeemeth to

f *Reu.* 19. 12

g *In arcu eodem color ignis & aquæ ſimul oſtenditur, quia ex parte cæruleus ex parte rubicundus: vt vtriuſque iudicij teſtis ſit, vnius videlicet faciendi, & alterius facti. Homil.* 8. *in Ezech.*

to insinuate, euen in the apparrell which they haue appointed to be worne at this solemnitie. For the chiefe magistrats of the citty, this day weare scarlet gownes, which is a kind of redde like fire, but to morrowe they weare violet gownes, which is a kind of blew like water.

VVherefore the colours of the rainebow, which we see in our attire, doe admonish you and vs all, that ioy and sorrow haue such an entercourse in this life, that though this day we *weepe not*, yet to morrow perhaps wee cannot *but weepe*. This day wee read Salomons songs, to morrow peraduenture we may read Ieremies lamentations. Nowe in Elias his sacrifice, there were not onely ꝑ colours of fire & water, but euen fire and water indeed. h Insomuch as the fire of the Lord consumed & licked vp the water of the altar. And assuredly our sorrowfull soule will bee a most acceptable sacrifice to God, as Elias his sacrifice was, if we haue both the fire of Ætna and the water of Nilus, so as the ardent fire of faith, wel nie cõsume & almost burn vp, the flowing streame of loue.* Austin reporteth, that there is a fountaine in Epirus,

h 1. Reg. 18 38.

* *In Epiro sacerfons est frigidus vltra omnes aquas, & spectatæ diuersitatis. Nam si in eum ardẽtẽ demegras facem, extinguit, si procul ac sine igne admoueas suopte ingenio inflammat.* Solinus Poly. cap. 12.

rus,which not only putteth out torches that are lighted,but alſo lighteth torches that are put out [i]. Fulgoſus alſo reporteth, [k] that there is another Fountaine nere Grenoble a citty in France, which although it haue not hote vvaters as a bath,yet oftentimes together with bubbles of water it caſteth vp flames of fire. The fountain of tears that is in our eyes muſt be like theſe two fountains. As the pſalmiſt witneſſeth,*VVhen my ſoroW Was ſtirred (ſaies he) my hart Was hote Within mee,and While I Was muſing,the fire kindeled* [l]. *VVhen my ſoroW Was ſtirred.* There is the firſt fountaine. *My hart Was hote Within mee.* There is the torch lighted. *And While I Was muſing.* There is the other fountaine. *The fire kindeled.* There is the flame burning. VVhereupon one ſaies fitly, Our eyes muſt neyther bee drowned nor dry [m]. If they want fire, they will be drowned. If they want water,they will be dry. VVherefore both *Weepe not,* and *but Weepe*; both fire and water muſt goe together, that our eyes be neither drowned,nor dry.And this is the right moderation we muſt keepe in weeping,as appeareth in this third part,

VVeepe

i *De ciuitate dei,l.25.c.3.*

k *Mirũ fontẽ dicere debemus,apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen ſimul cũ ipſis aquis, flammas perſæpe emittit Fulgoſus l.1. non longe a fine.*

l Pſa.30,3.

m *Nec fluant oculi, nec ſicci ſint. Seneca.*

to insinuate, euen in the apparrell which they haue appointed to be worne at this solemnitie. For the chiefe magistrats of the citty, this day weare scarlet gownes, which is a kind of redde like fire, but to morrowe they weare violet gownes, which is a kind of blew like water.

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rus, which not only putteth out torches that are lighted, but also lighteth torches that are put out [i]. Fulgosus also reporteth, [k] that there is another Fountaine nere Grenoble a citty in France, which although it haue not hote vvaters as a bath, yet oftentimes together with bubbles of water it casteth vp flames of fire. The fountain of tears that is in our eyes must be like these two fountains. As the psalmist witnesseth, *VVhen my sorow was stirred (saies he) my hart was hote within mee, and while I was musing, the fire kindeled* [l]. *VVhen my sorow was stirred.* There is the first fountaine. *My hart was hote within mee.* There is the torch lighted. *And while I was musing.* There is the other fountaine. *The fire kindeled.* There is the flame burning. VVhereupon one saies fitly, Our eyes must neyther bee drowned nor dry [m]. If they want fire, they will be drowned. If they want water, they will be dry. VVherefore both *weepe not,* and *but weepe*; both fire and water must goe together, that our eyes be neither drowned, nor dry. And this is the right moderation we must keepe in weeping, as appeareth in this third part,

vveepe

i *De ciuitate dei, l. 25. c. 3.*

k *Mirũ fontẽ dicere debemus, apud Gratianopolin Gallicam vrbem. Nam quamuis calentes aquas non habeat, tamen simul cũ ipsis aquis, flammas persæpe emittit Fulgosus l. 1. non longe a fine.*

l Psa. 30, 3.

m *Nec fluant oculi, nec sicci sint. Seneca.*

VVeepe not, but weepe both together, *weep not for me, but weepe for your ſelues.*

THE fourth part followeth, *For mee.* VVeep not too much for my death. For the death of Chriſt; is *the death of death: the death of the deuill: the life of himſelfe, the life of man.* The reaſon of all this, is his innocency and righteouſnes, vvhich makes firſt that as the life of Chriſt is the life of life: ſo the death of Chriſt is *the death of death.* Put the caſe how you pleaſe, thys is a moſt certaine truth, that the gate of life had neuer bin opened vnto vs, if Chriſt who is *the death of death,* had not by his death ouercome death (a). Therefore both before his death he threatneth and chalengeth death ſaying, (b) O death I will be thy death: & alſo after his death he derideth and ſcorneth death, ſaying, (c) O death thou art but a drone, where is now thy ſting (a)? Ask death any of you (I pray) & ſay, Death how haſt thou loſt thy ſtinge? howe haſt thou loſt thy ſtrength? VVhat is the matter that virgins & very children do now contemne thee, wheras kings & euen Tyrants dyd before

a *Mors mortis mortis mortem niſi morte dediſſet, Cæleſtis vitæ ianna clauſa foret.*
b *Oſe*, 13, 14
c 1, *Cor*, 15, 55.
d *Sic Iohannes Paſtorius Eraſ. Roterd. affinis, igni cremandus dixit, O mors, vbi eſt tua victoria?*

before feare thee? Death, I warrant, will anſwer you, that the only cauſe of this is the death of Chriſt. Euen as a Bee ſtinging a dead body takes no hurt, but ſtinging a liue body oft times looſeth both ſting & life together, in like ſort death, ſo long as it ſtung mortall men only which were dead in ſinne, was neuer a whit the worſe, but whē it ſtung Chriſt once who is life it ſelfe, by and by it loſt both ſting & ſtrength. Therefore as the braſen ſerpent was ſo far frō hurting the Iſraelites, that contrariwiſe it healed them; after the ſame ſort death is now ſo farre from hurting any true Iſraelite, that on the otherſide, if affliction, as a fierie ſerpent, ſting vs, or if any thing els hurt vs, preſently it is helped & redreſſed by death. Thoſe which will needes play the hobgoblins, or the night-walking ſpirits (as we call thē) all the while they ſpeak vnder a holow vault, or leape forth with an vgly vizard vpon their faces, they are ſo terrible, that hee which thinkes himſelfe no ſmal man, may perhaps be affrighted with them. But if ſome luſtie fellovve chaunce to ſteppe into one of theſe and cudgle him well fruoredly, and pull the vizard

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d *Sic Iohannes Paſtorius Eraſ. Roterd. affinis, igni cremandus dixit, O mors, vbi eſt tua victoria?*

before feare thee? Death, I warrant, will anſwer you, that the only cauſe of this is the death of Chriſt. Euen as a Bee ſtinging a dead body takes no hurt, but ſtinging a liue body oft times looſeth both ſting & life together, in like ſort death, ſo long as it ſtung mortall men only which were dead in ſinne, was neuer a whit the worſe, but whē it ſtung Chriſt once who is life it ſelfe, by and by it loſt both ſting & ſtrength. Therefore as the braſen ſerpent was ſo far frō hurting the Iſraelites, that contrariwiſe it healed them; after the ſame ſort death is now ſo farre from hurting any true Iſraelite, that on the otherſide, if affliction, as a fierie ſerpent, ſting vs, or if any thing els hurt vs, preſently it is helped & redreſſed by death. Thoſe which will needes play the hobgoblins, or the night-walking ſpirits (as we call thē) all the while they ſpeak vnder a holow vault, or leape forth with an vgly vizard vpon their faces, they are ſo terrible, that hee which thinkes himſelfe no ſmal man, may perhaps be affrighted with them. But if ſome luſtie fellovve chaunce to ſteppe into one of theſe and cudgle him well fruoredly, and pull the vizard

vizard vpon his face, then euerie boy laughes him to ſcorne. So is it in thys matter. Death was a terrible bulbegger, & made euery man afraid of him a great while, but Chriſt dying, buckled with this bulbegger, and coniured him (as I may ſay) out of his hollow vault, whē as the dead cōming out of the graues were ſeene in Ieruſalem, and puld the vizard from his face, when as he himſelfe riſing, left the linnen clothes which were the vizard of death behind him. Therefore, as that Aſſe called *Cumanus aſinus*, ietting vp and downe in a Lyons skin, dyd for a time terrifie his maiſter, but afterwards being diſcried did benefit him very much: ſemblably death ſtands nowe like a ſilly aſſe, hauing his lyons skinne puld ouer his eares, and is ſo farre from terrifying any, that it benefits all true chriſtians, becauſe by it they reſt from theyr labours, and if they bee oppreſſed with troubles or cares, when they come to death they are diſcharged; Death as an aſſe, doth bear theſe burdens for thē. O bleſſed, bleſſed be our Lorde, which hath ſo diſarmed death that hee cannot do vs any hurt, no more then a Bee can

which

which hath no ſting; nay rather it doth vs much good, as the braſen ſerpent did the Iſraelites; which hath ſo diſmasked death, that it cannot make vs afraide, no more then a ſcarbug can which hath no vizard; nay rather as an aſſe beareth his maiſters burdens, ſo death eaſeth & refreſheth vs. This hath Chriſt doone by his death. Hee that felleth a tree vppon which the ſun ſhineth, may well cut the tree, but cannot hurt the ſunne. Hee that poureth water vppon yron which is red hote, may well quench the heate, but he cannot hurt the yron. And ſo Chriſt the Sun of righteouſnes did driue away the ſhadowe of death; and as glowing yron was too hote and too hard a morſell for death to digeſt. All the while Adam did eate any other fruite which GOD gaue him leaue to eat, he was nouriſhed by it, but when he had taſted of the forbidden tree, he periſhed. Right ſo death had free leaue to deuoure any other man, Chriſt onely excepted, but when it went about to deſtroy Chriſt, then it was deſtroyed it ſelfe. Thoſe barbarous people called Cannibals which feed onelie vpon rawe fleſhe, eſpecially of men, if they happen to

to eate a peece of rosted meat, cõmonlie they surfette of it and die. Euen so the right Canniball, the onely deuourer of all man-kind, Death I meane, tasting of Christes flesh, and finding it not to bee rawe, (such as it vvas vsed to eate) but wholsome and heauenly meate indeede, presently tooke a surfet of it, and within three daies dyed. For euen as when Iudas had receiued a sop at Christs hande, anon after his bowels gushed out, in like sort Death, being so saucie as to snatch a sop (as it were) of Christes flesh, and a little bitte of his body, was by and by, like Iudas, choked and strangled with it, and faine to yeelde it vp againe, vvhen Christ on Easter day reuiued. Death I wisse had not bin brought vp so daintily before, nor vsed to such maner of meat, but alvvayes had rauened either vvith Mithridates daughter vpon the poyson of sinne, or else with Noahs crow, vpon the carrion of corruption. VVherefore nowe saies Fulgentius, e Death dyd indeede taste of Christ, but coulde not swallowe him vp, nor digest him. Contrariwise, Christ as soone as euer he had but a little tasted of death f eftsoones he did

e *Mors Christũ gustauit, sed non deglutiuit.*

f *Heb.2.9.*

did deuoure death, hee did ſwallowe vp Death in victory. And ſo the death of Chriſt, by reaſon of his righteouſneſſe, is *the death of death.*

It is alſo the *death of the deuill.* As the Apoſtle ſaies, that by his death hee dyd ouercome not onely death, but him alſo which had the power of death, the deuil. It is reported that the Lybard vſeth a ſtrange kinde of pollicie to kill the Ape. Hee lyeth downe vpon the grounde as though he were ſtarke dead: which the Apes ſeeing come all together, & in deſpight skip vpon him. This the Libard beareth patiently til he thinks they haue wearied themſelues with their ſporting. Then ſodainly hee likewiſe leaps vp and catches one in his mouth, and in each foote one, which immediatly hee killeth & deoureth g. This was Chriſts pollicie. He was laid in the duſt for dead. The deuill then inſulted ouer him and trampled vpon him. But hee like a liuely Libard, ſtarting vp on Eaſter day, aſtoniſhed the ſouldiers ſet to keep him which were the deuils Apes, & made them lye like dead men h. Euen as he tolde them before by his Prophet, ſaying. I will be to

g *Conſultant inſultantes ludibrij cauſa donec pardalis ſentiens illas iam ſaltando defatigatas de repente reuiuiſcens aliam dentib. aliam vnguib. corripit. Eraſ. Prou. Pardi mortem adſimulat.*

h *Mat.* 28, 7

to them as a very Lyon, & as a Lybard in the way of Aſhur (i). For as blinde Sampſon by his death killed the Philiſtins, when they were playing the Apes in mocking and mowing at him (k): ſo Chriſt by his death deſtroyed the deuil. Scaliger vvriteth, that the Chamelion when hee eſpyes a ſerpent taking ſhade vnder a tree, climes vp into that tree, & lets downe a thred, breathed out of his mouth as ſmall as a ſpiders thred, at the end wherof there is a little drop as cleare as any pearle, which falling vpon the ſerpents head kils him l. Chriſt is thys Chamelion. Hee climes vp into the tree of his croſſe, and lets downe a thred of blood iſſuing out of his ſide, like Rahabs red thred hanging out of her window m, the leaſt drop wherof being ſo precious & ſo peereles, falling vppon the ſerpents head kils him. The wild bul, of all things cannot abide any red colour. Therefore the hũter for the nonce ſtanding before a tree, puts on a red garment. VVhom when the Bull ſees, hee runs hard at him as hard as hee can driue. But the hunter ſlipping a ſide, the Bulls homes ſticke faſt in the tree. As when Dauid ſlipped aſide

i *Oſea*, 13, 7.

k *Iud.* 16. 25.

l *Ex ore filiũ demittit araneorum more, in cuius fili extremo guttulata eſt margaritæ ſplendore, ea tactus in vertice ſerpens moritur. Ex.* 196.

m *Signa fidei atq; vixilla dominicæ paſsionis attollens coccũ in feneſtra ligauit. Ambr. de fide lib.* 5. *c.* 5. *& Paulinus Nata.* 8. *Puniceo propriũ ſignauit vellere tectum.*

aſide, Sauls ſpeare ſtucke faſt in the wal: (n) Such a hunter is Chriſt. Chriſt ſtanding before the tree of his Croſſe, puts on a red garment dipt & died in his own blood, as one that commeth with redde garments from Bozra (o), Therfore the deuill and his angels, like wild Bulles of Bazan (p) run at him. But hee ſhifting for himſelfe, their hornes ſtick faſt in his croſſe. As Abrahams ram by his hornes ſtuck faſt in the bryers (q). Thus is the deuill caught and killed. A Dragon indeed kils an Elephant; yet ſo as the Elephant falling downe kills the Dragon with him. An Elephant kils Eleazer, yet ſo as Eleazer falling downe, kills the Elephant with him r. And accordingly to this, the deuill killing Chriſt was kylled by Chriſt. Yea, as an Elephant is ſtronger then the Dragon, & Eleazer ſtronger then the Elephant, ſo Chriſt is ſtronger then them both. For the Elephant dooth not liue after hee hath killed the dragon, neither doth Eleazar liue after he hath killed the Elephant: but Chriſt liueth after he hath deſtroyed the deuil. Leauing the deuill dead, he is now riſen himſelfe from the dead. VVherfore as a

(n) 1, Sam, 19, 10,

(o) Eſay, 63 1.

(p) Pſal, 22, 12.

(q) Gen, 22 13,

r 1, Mac. 6, 46.

Lybard killeth the Ape, and a Chamelion the serpent, and a hunter the Bull, & an Elephant the Dragon, & Eleazar the Elephant himselfe; so Christ, the true Eleazar, which signifies the help of god, hath by his death killed, that mischieuous Ape the deuill: that olde serpent the deuill; that wild bull the deuil: that great dragon the deuill: that raging Elephant the deuill. VVhen Mahomet, the second of that name, besieged Belgrade in Seruia, one of his Captaines at length got vp vpon the wall of the cittie with banner displaied. A noble Bohemian espying this, ran to the captaine, & clasping him fast about the midle, asked one Capistranus standing beneath, whether it would be any danger of damnation to his soule, if he should cast himselfe downe headlong with the dogge (so he tearmed the Turke,) to bee slaine with him? Capistranus answering that it vvas no danger at all to his soule, the Bohemian forthwith tumbled himselfe down with the Turke in his armes, & so by his owne death only, saued the life of all the citty (s). Such an exploit vvas this of Christ. The deuill like the great Turke, besie-

(s) *Zieglerus de illustribus viris Germaniæ ca. 98.*

beſieging not onely one citty, but euen all mankind, Chriſt alone like this noble Bohemian encountred with him. And ſeeing the caſe was ſo, that this dog the deuill, could not be killed ſtark dead except Chriſt died alſo, therefore he made no reckoning of his life, but gaue hymſelfe to death for vs, that he onely dying for al the people, by his death our deadly enemy might for euer bee deſtroyed. For ſo Origen teſtifieth that there were two crucified vpon the croſſe of Chriſt. Chriſt himſelfe, viſibly with his wil; and for a time. The deuill, inuiſibly, againſt his will, and for euer (r.) Therefore the croſſe is that victorious Chariot, in the vpper part whereof Chriſt ſitteth as a triumphant conquerer, and in the lower part of it the deuil is drawn as a captiue, & is made an open ſpectacle of ignomie & reproch. Diuers ancient fathers note the virgine Mary was married that the deuill might be deceiued. For he knewe vvell enough Chriſt ſhould be borne of a virgin. But he neuer ſuſpected bleſſed Mary was a virgin, conſidering ſhee was wedded to Ioſeph. Therfore he did not lie in wait to deſtroy the ſeed of the woman

r *Homil.* 8. *in Ioſua.*

man ſo circumſpectly as otherwiſe hee would if hee had bin aware or wiſt any ſuch thing. So that the birth of Chriſt did coſen the deuill. But the death of Chriſt did conquer the deuill. And that much more glorioufly whē the temple of his body was vpō the pinnacle of the croſſe, then when the body of his croſſe was vppon thē pinnacle of the temple. For when hee was vpon the temple, his breath ſpake better things then ſathan; but vvhen hee was vpon the croſſe, his blood ſpake better things then Abell, & there his breath cam from his lungs out of his mouth, but heere his blood came from his hart out of his ſide: & there he fought ſtanding ſtoutly to it, and vvithſtanding ſathan, hee woulde not in anie wiſe throw downe himſelfe, but heere he skirmiſhed, yeelding & humbling himſelfe to the death of the croſſe: & there the deuill aſcended vp to him vnto the top of a high mountaine, & ſo (as I may ſay) bad him baſe at his owne goale, but here he himſelfe deſcended down to the deuill into the nethermoſt hell, and ſo ſpoyled principalities and powers, and ſlewe the great Leuiathan in the very bot-

bottome of his owne bottomles pit. For the deuill like a greedy rauenous Fiſhe ſnatching at the baite of Chriſtes body, (as Damaſcene ſpeaketh) was pearced through, and twicht vp with the hooke of his Deitie u. Therefore, both before Chriſtes paſsion, Peter tooke mony out of a fiſhes mouth to pay his tribute, and alſo after Chriſtes paſsion, the diſciples broyled a fiſhe for him to feede vpon. VVherby we ſee, that Chriſt, who made a fiſhe pay tribute to Cæſar for hym, made the deuill alſo pay tribute to death for him: and on the other ſide, that the deuill while he went about to catch thys good fiiſhe, which is Ieſus Chriſt Gods ſonne the ſauiour (as Methodius & Sybilla proue the letters of ἰχθυς, (x) ſeuerally ſignifie) was himſelfe caught, yea, alſo killed by Chriſt. So that al the while Chriſt was buried in the graue, the deuil was broyled in hell. VVherefore, as it was bootleſſe for Golias to brandiſh his ſpeare againſt Dauid, ſo it little auailed the deuill to ſhake his ſpeare likewiſe in the hand of the ſouldier againſt the hart of Chriſt. For as Dauid hauing hearde Golias prate and talk his pleaſure, when

u τῇ τοῦ θεότητος ἀγκίστρῳ ἐξεσπάσθη.

x Ἰησοῦς χριστὸς θεοῦ υἱὸς σωτὴρ.

they cam to the poynt, at the firſt ſtroke ouerthrew him: ſo Chriſt with that very ſelfe ſame ſpeare which gaue him a little venny in cõpariſon, or (if it be lawful for me ſo to ſpeake) but a fillip on the ſide, which was ſoone after recured, gaue the deuill a deadly wounde in the forehead, which with all his pawes hee ſhall neuer be able to claw off. And again, as Dauid onely with his ſling wrought thys feate; ſo Chriſt onely by his death, and by the power of his croſſe, which is the ſling of Dauid y, did conquer & ſubdue the deuil. And ſo the death of Chriſt by reaſon of his righteouſnes is *the death of the deuil*. It is on the otherſide *the life of himſelfe*. That which was prophecied in the pſalme is here fulfilled in chriſt. The iuſt ſhal flouriſh as the palme tree. In the hebrew it is *Tamar*, which ſignifies onely a palme tree. But in the greek it is *Phoinix* which ſignifies not only a palm tree, but alſo a Phenix; which tranſlation prooueth two things. Firſt that Ieſus the iuſt one did moſt floriſh when hee was moſt afflicted. For the iuſt ſhall flouriſh as the palm tree a. Now the palm tree, though it haue many waights at the top, & manie

y *Sane crux ipſa ſunda eſt, qua Dauid Goliah horrendũ armis et formidabilem viſu proſtrauit humi. Cry. Ioh l. 8, 17*

Pſal. 92, 12

a *Chattamar*

ny ſnakes at the roote, yet ſtill it ſaies, I am neither oppreſſed with the waights, nor diſtreſſed with the ſnakes [b]. And ſo Chriſt the true palme tree, thogh all the iudgements of God, & all the ſinnes of the worlde, like vnſupportable waights were layd vpon him, yea thogh the curſed Iewes ſtood beneath like venemous ſnakes hiſsing and byting at him, yet he was, neither ſo oppreſſed with them, nor ſo diſtreſſed with theſe, but that euē vpon his croſſe he did moſt floriſh, whē he was moſt afflicted. As peny royall being hung vp in the larder houſe, yet buds his yellow flower, and Noahs oliue tree being drownd vnder the water, yet keepes his greene branch; and Aarons rod being clunge and dry, yet brings forth ripe almonds; and Moſes bramble buſh being ſet on fire, yet ſhynes & is not conſumed. Secondly, that Ieſus the iuſt one did moſt liue, when hee ſeem'd moſt to be dead. For the iuſt ſhall flouriſh as the phenix*. Now the phenix thogh ſitting in his neſt among the hot ſpices of Arabia he be burnt to aſhes, yet ſtill he ſaies, I die not, but old age dieth in me [c]. And ſo Chriſt the true phenix, though lying in

[b] *Nec premor, nec perimor.*

*ὁ φοῖνιξ.

[c] *Moritur me non moriente ſenectus.*

in his graue among the hot ſpices where-with Nichodemus embalmed him, hee was neuer like to riſe from death to lyfe againe, yet hee died not, but mortalitie died in him, & immortalitie ſo liued in him, that euen in his ſepulchre hee dyd moſt liue, when he ſeemed moſt to bee dead. As the Laurell is greeneſt in the fouleſt winter: and the lyme is hoteſt in the coldeſt water: and the glow-worme ſhineth brighteſt when the night is darkeſt, and the ſwan ſingeth ſweeteſt when his death is neereſt (d). Epaminondas being ſore wounded in fight, demanded of his ſouldiers ſtanding by, whether his enemies were ouerthrown or no? They anſwered yea. Then whether his buckler were whole or no? They anſwered alſo I. Nay then (ſayes he) all is well. Thys is not the end of my life, but the beginning of my glory. For nowe your deere Epaminōdas dying thus glorioufly ſhall rather be borne againe then buried (e.) Chriſt likewiſe was ſore wounded. But his enemies, death & the deuill were ouerthrowne and ſpoyled. His buckler, which was his Godhead, was whole and vntouched. Therfore there was no harm done.

d *Cantator eygnus funeris ipſe ſui. Martialis l. 13. Epigr.*

(e) *Nunc enim veſter Epaminondas naſcitur, quia ſic moritur.*

done. His death was no death, but an exaltation vnto greater glory [f]. That noble Eunuch riding in his cooch read in Eſay, that Chriſt vvas ſilent before his death, as a lambe before the ſhearer. He ſayes not, before the butcher, but, before the ſhearer. Inſinuating that death dyd not kill Chriſt, but onely ſheare him a little. Neyther yet had death Chriſtes fleece when hee was ſhorne. For Chriſt taking to himſelfe a ſpunge full of vinegar [g], that is, full of our ſharpe and ſower ſinnes, did giue vs for it purple wool full of blood, [h] that is, full of his pure & perfect iuſtice. And indeed the onely liuery vvhich Chriſt our Lord and maiſter giueth all vs that are his faithfull ſeruants, is a coat made of this purple wooll. The pſalmiſt ſayes, that God giueth his ſnow like wooll. But here wee may turne the ſentence, and ſay, that Chriſt giueth his wooll like ſnow. For as ſnowe couereth the ground when it is ragged and deformed: ſo Chriſts wooll, which is his coat without ſeame, couereth our ſinnes, and thogh they were as crimſon, yet maketh them vvhite as ſnowe. And as Gedeons fleece vvhen it was moyſt, the earth was drie,

[f] *Ego ſi exaltatus fuero. Ioh, 12, 32.*

[g] Ioh, 19, 29

[h] Heb, 9, 19

drie, but when it was drie the earth vvas moiſt: ſo when Chriſts fleece was moiſt as a greene tree, then were all vvee drie like rotten ſtickes, but when his fleece was dry, all the blood and water beeing wrung out of his precious ſide, thé were we moiſtned with his grace. VVherfore ſeeing death had not Chriſtes fleece whē he was ſhorne, but we haue it which beleeue in him, it followeth that neyther death was the better nor chriſt p̄ worſe. But as a lamb is much more nimble and liuely for ſhearing: ſo this ſhearing of death was a kinde of quickening to the lambe of God, and onely a trimming to him before he aſcended to his father, as Ioſeph was trimd and pould before hee appeared to Pharaoh. For looke howe Adam ſlept, ſo Chriſt died i. vvhē Adam ſlept, hys ſide was opened: when Chriſt dyed, his ſide was opened. Adams ſide beeing opened, fleſh & bone were taken out; Chriſts ſide beeing opened, water and blood were taken out. Of Adams fleſhe & bone the woman was built; of Chriſtes water & bloode the Church is built. So that the death of Chriſt is nothing els but the ſleepe of Adam. For as he

i *Dormit Adam, moritur Chriſtus. Proſper.*

he ſayes of the damſels death, The damſell is not dead but ſleepeth; ſo he ſayes of his owne death, I laid me downe and ſlept, & roſe vp againe for the Lorde ſuſtained me. And in another place, when God the father ſayth to hys ſon. Awake my glory, awake my Lute and Harpe; God the ſonne aunſwers to hys father, I wil awake right early. That veſſel which Peter ſavve in a traunce, vvhich came downe from heauen to the earth, & was knit at the foure corners, & had all manner of beaſtes in it, dyd betoken Chriſt. Chriſt came downe from heauen to the earth: and hys ſtory is knyt vp by the foure Euangeliſtes; and hee hath made Ievves and Gentiles, yea, all Nations, though they were as bad as beaſtes before, yet he hath made them al, I ſay, one in himſelfe. Nowe ſayes Caſsianus, it is vvorth the noting, that the holy Ghoſt ſayes not, this veſſell was a ſheet, but was like a ſheet[k]. A ſheete may ſignifie eyther ſleep or death; becauſe there is both a ſleeping ſheete, and a winding ſheete. But neyther was Peters veſſell a ſheete, though it were like a ſheet: neyther was Chriſts body dead, though it were layd in

k *Pulchre ait Non linteii, ſed quaſi lintem.*

in a ſheete. For wee our ſelues cannot ſo properly be ſaid to liue in our firſt birth, as in our ſecond birth, & Chriſts life whē he lay in that new womb, in which neuer any other was conceiued, is nothing to his life, when he lay in that new tombe, in which neuer any other vvas buried. VVherfore as Iacob trauailing towards Haram, when hee had layde an heape of ſtones vnder his head, & taken a nap by the way, was much reuiued with it after his tedious iourney, ſo Chriſt trauailing towards heauen, when he had ſlept a little in that ſtony ſepulchre which vvas hewen out of a rocke, liued then moſt princely after his painful paſsion. Tel me when did Ionas liue? in the hatches of the ſhip, or in the belly of the whale? In the hatches of the ſhip? why? I am ſure you will not ſay ſo. That was nothing. But to liuē in the belly of the whale whē the marriners were in extreame ieopardy & danger vpon the water, & yet Ionas moſt ſafe & ſecure vnder the water, this indeed was ſomwhat: who euer ſaw ſuch a wonder? The waues were one while hoiſted vp to the higheſt clowdes, another while hurled downe to the nethermoſt

nethermoſt depth, Ionas himſelfe being al this while in the very gulfe of deſtruction, & yet not one hair ꝑ worſe. Chriſts caſe was the ſame. As Ionas was in the belly of the whale 3. daies & 3. nights, ſo & ſo long was the ſonne of man in the bowels of the earth. Yet he had no more hurt thē Ionas had. But liued better vnder the earth thē we cān vpon the earth, better in death then we can in life. Tell me when did Daniel liue? In the Kings court, or in the lyons den? In the kings court? why? there is no great reaſon for that. Any man might haue liued there. But to liue in the lyons denne, when the mouth of ꝑ den was ſhut, & the mouths of the lyons open, this indeede was the life of an angel & no man. VVhat King could euer make lyons attend and waite on him? Yet here you might haue ſeene woorthy Daniell ſitting in the midſt of many hungry lyons, whē as the lions lay down at his feet couching & crouching before him, and adored their owne pray caſt vnto them, vvhich otherwiſe they would haue wearied, and being beaſtes, became men in humanitie towarde the ſaint, ſeeing men became beaſtes in cru-

eltie

elty againſt him. The ſame reaſon was in Chriſt. His ſepulchre was ſealed aſwel as Daniels den. And hee ſaies alſo of himſelfe in the Pſalme, My ſoule is among lyons. Theſe lyons were the terrours of death, and the horrours of hell. Yet hee tooke no more hurt then Daniell dyd. But brake the chaynes of death into fitters, and the gates of hell into ſhyuers, & then moſt glorioufly tryumphed. And ſo the death of Chriſt, by reaſon of hys righteouſnes is *the life of himſelfe*.

It is laſtly *the life of man*. VVhē chriſts ſpeare had opened that vvay of lyfe vvhich the Cherubins ſworde had ſtopt vp, then ſayes our Sauiour to the thiefe, This day ſhalt thou be with me in paradice. Adam and Eue both in one day were expelled out of paradice. Chriſt & the thiefe both in one day were receiued into paradice. Yea both in one houre of the day. For about noone vvhen the winde blevve, Adam and Eue were expelled, And ſo about the ſixt houre, that is about twelue a clock in the day time, chriſt and the theefe vvere receiued. Chriſt ſaying to the theefe while he dyd draw him vp into paradice l, I do drawe thee

lOſea, 11.

thee with the cordes of a man euen with bandes of loue. But the Septuaginte translate the hebrewe wordes m vvhich signifie, vvith the cordes of a man, into those greeke vvordes n vvhich signifie vvyth the destruction of a man. As if Christ shold say thus to the theefe. I doe so deerely loue thee, that I am content, my selfe to be destroyed, that thou maiest bee saued, my selfe to dye that thou mayest lyue. I doe drawe thee with the destruction of a man, euen wyth bands of loue. So that the theefe who sawe his owne wounds and death in Christs body, did see also Christes sauing health & life in his owne body. As Alcuinus sayes vvryting vpon the sixt of Iohn o; when the lyuing Lorde dyed, then the dying theefe lyued. Notably sayes the prophet p, The breath of our nostrels, Christ the Lorde is taken in our sins, to whom wee sayde vvee shall lyue in thy shadowe. If Christ be the breth of our nostrels, then hee is our lyfe. And againe, if we liue in his shadowe, then wee liue in his death. For where there is breath in a shadowe, there there is lyfe in death. Nowe as the ouershadowing of the holy Ghost vvas the

m *Bechauel adam.*

n ἐν διαφθορᾷ ἀνθρώπου.

o *Assumpsit vita mortem vt mors acciperet vitam*

p Lam. 4. 21.

the life of Christ; so the ouershadowing of Christ, is the life of man. And as Peters shadow gaue health to the sicke: so Christes shadow giueth life to the dead; yea, a thousand times rather Christs thē Peters. For as Elias his spirit was doubled vpon Elizeus, because Elias beeing aliue, restored some to life, but Elizeus, as Ierom sayes, being dead, raised vp one frō the dead q, so Peters spirit was doubled vpon Christ, because Peter beeing aliue was a Phisition to the lyuing, but Christ, as Chrisostome saith being dead, was a Phisition to the dead r. Or rather indeede in this comparison there is no comparison. But as Peters spirite was a shadow to Christs spirit; so Peters shadow was nothing to Christes death. Ezechias seeing the shadowe of the sunne goe ten degrees backe in the dyall, vvas assured by this signe, that he should recouer of his sicknes. Sick Ezechias may signifie all mankinde, which is sicke by reason of sinne. But this is an vnfallible signe we shall recouer, because the sunne hath gone ten degrees back in the dyall. The sunne of righteousnes Iesus Christ hath for our sake made himself lower by many

q *Mortuus mortuū suscitauit.*

r Νέκρος νέκρων ἰατὸς.

Esay, 38, 8,

many degrees in the earth. My Father is greater then I. There he is gone backe tenne degrees below his Father. Thou haſt made him lower then the Angels. There hee is gone backe ten degrees below the Angels. I am a worme and no man. There he is gone back ten degrees below men. A liue dogge is better then a dead lyon (t). There he is gone backe ten degrees below wormes. For hee was not counted ſo good as a liue worme, but was buried in the earth as a dead lyon to be meate for the wormes, if it had bin poſsible for his holy one to ſee corruption. But bleſſed, ô bleſſed bee our Lorde! Chriſt beeing in the forme of God was buried in the graue, and ſo was made lower then his Father; nay lower then angels; nay lower then men; nay lower then wormes: that we being now no better then wormes, might be crowned in heauen, and ſo might bee made higher then wormes; yea higher then men; yea higher then angels; yea partakers of the ſame life & kingdom with Chriſt. Pliny reporteth u that there was a dyall ſet in Campus martius, to note the ſhadowes of the ſun, which agreeing

(t) *Eccleſ. 9. ver. 4.*

u. *L. 36. c. 10.*

very well at the firſt, afterwards for thirty yeres together did not agree with the ſun. Al the time of thoſe thirty yea three and thirty yeeres that Chriſt liued in his humiliation here vpon earth, you might haue ſeene ſuch a diall. In which time the ſhadowe of the diall did not agree with the ſhining of the ſun. But thankes bee to God, all the better for vs. VVhen the ſunne went backward ten degrees in the dial, thē Ezechias went forward 15. degrees in his life. He liued fifteen yeers longer. And ſo the going of this ſun Ieſus Chriſt tenne degrees backward, hath healed all our ſicknes, and ſet vs a thouſand degrees forwarde, & infinitely aduaunced vs by his death to euerlaſting life. For Chriſt is that louing Rachell, which dyes herſelfe in chylde-byrth to bring foorth her ſonne Beniamin aliue; Chriſt is that righteous Adam, which by the bloody ſweat of his browes hath earned for vs the bread of life. Chriſt is that iuſt Noah, which ſhutting vp himſelfe in his Arke as in a ſepulchre, ſaueth all that come to him aliue: Chriſt is that tender Pellican which wounding his own breſt, doth with his blood reſtore againe his young

young ones to life. And euen as when many birds are caught in a net, if a Pellican, or an other great Byrd that is among them get out, all the reſt that are little ones folow after; ſemblably Chriſt as a great Bird hauing broken through the net of death, all we eſcape with him; So that wee may ſay with the Pſalmiſt, Our ſoule is eſcaped as a bird out of the ſnare of the fouler, the ſnare is broken & we are deliuered. Arnobius vpon theſe wordes in the pſalme x, Deſpiſe not the work of thine own hands, writeth thus, VVe are the work of thine own hands, ſeeing wee are thy workmanſhippe (y). Now becauſe the work of thy hands was deſtroyed by the worke of our handes, therfore were thy handes nayled to the croſſe for our ſinnes. That thoſe hands of thine might repaire againe the worke of thy handes by the tree of the croſſe, which was deſtroyed by the tree of concupiſcence. Thus far Arnobius. VVherby wee may gather, that the fruit of the tree of knowledge of good and euil, is euil, that is death, but the fruit of the tree of life, that is of the cros of Chriſt, is life. VVhen Alexander had throwen downe

x *Pſa*, 138.8

y *Eph.* 2. 10 *Ipſius ſumus factura conditio in Chriſto. Quantum ad ſubſtantiam fecit, quantũ ad gratiam cõdidit. Tertul. aduer. Mar. l.* 5. *non longe a fine.*

the walles of the Thebes, Phryne a harlot promiſed that ſhe would at her own charges repaire them againe, ſo that the Cittizens woulde ſuffer this title to bee grauen vpon the gate, *Alexander hath throwen them downe, but Phryne hath raiſed thē vp* (z). The caſe is quite contrary heere. Eue hath ouerthrowen not onely Thebes, but euen all mankinde. Chriſt hath at his owne coſt & charges repaired and built vs vp againe. Therefore wee muſt graue this title vpon the croſſe of Chriſt, *Eue hath throwen vs downe, but Chriſt hath raiſed vs vp.* Eues tree of knowledge of good and euill hath throwen vs down, but Chriſts tree of life hath raiſed vs vp. Nay I will be bold to ſay yet more. VVhat is that? Marry this, That as far as the tree of life excelleth the tree of knowledge of good and euil, ſo farre the croſſe of Chriſt excelleth the tree of life. I know wel many wil muſe & maruel much what I meane to ſay ſo. And ſome perhaps will ſcarce beleeue it is true which I ſay. Neuertheles, moſt chriſtian and bleſſed brethren, make you no doubt of it. For it is not my opiniō or ſpeech only. They are the very

(z) Ἀλέξανδρος μὲν κατέσκαψεν, ἀνέῳγησε δὲ Φρύνη.

very words of out ſauiour. I came, ſaies he, that men might haue life (a), & that they might haue it more aboundantly. More aboundantly? what is that? That aboundantly vvee might haue more life by the croſſe of Chriſt, then euer vvee could haue had by the tree of life: that aboundantly wee might gaine more by the obedience of Chriſt in his death, thē euer we loſt or could loſe by the diſobedience of Adam in his life. And therefore though that ſinne of Adam was ſo haynous and ſo horrible; that it caſt the image of God out of Paradiſe; that it polluted all the race of mankind; that it condemned the whole world; that it defaced the very frame of heauen it ſelfe; yet conſidering the ſequel, how not only the guilt of this ſin, but euen the very memorie of it is nowe vtterly aboliſhed by the blood of Chriſt, S. Gregorie is not afraid to ſay, O happy, happy, happy man was Adam that euer hee ſo ſinned and tranſgreſſed againſt GOD b. Becauſe by this meanes both hee and all we haue found, ſuch plentifull redemption; ſuch vneſtimable mercy; ſuch ſuperabūdant grace; ſuch felicity; ſuch eternity;

(a) Iohn. cap. 10. 10.

b *O fœlix culpa quæ talē ac tantum meruit habere redēptorē.*

ternity; ſuch life by Chriſts death. For as hony being found in a dead lyon, the death of the lyon was the ſuſtenance of Sampſon; ſo Chriſts gall is our hony c, & the bitter death of Chriſt by reaſon of his righteouſnes is *the* ſweet *life of man*. Thus you ſee that the death of Chriſt is, *the death of death*; *the death of the deuill*; *the life of himſelfe*; *the lyfe of man*. And therfore he ſaies in this fourth part, weepe not too much for my death, *For mee. VVeepe not for mee but weepe for your ſelues.*

c *Chriſti fel noſtrum mel.*

I Perceiue beloued I haue been ſomewhat long in this part. Therfore I will make more haſt in the reſt, & doe what I can deuiſe that I may not ſeeme tedious vnto you. Now then to the fift part. *For your ſelues.* VVeepe not too little for your owne life. For the life of man is quite contrary. The life of man is *the life of death: the life of the deuil: the death of himſelfe: the death of Chriſt.* The reaſon of all this is his iniquitie and ſinne. VVhich euen in Gods deere children, ſaies Barnard, is caſt downe, but not caſt out d. Therefore though ſinne can not ſome-

d *Deiectum, non eiectum.*

ſometimes rule ouer vs, becauſe it is caſt downe, yet it will alwaies dwel in vs, becauſe it is not caſt out. For it is ſo bred in the bone, that till our bones bee with Ioſephs bones caried out of Egypt, that is out of the world, ſin cannot be carried out of our bones. The Iriſh hiſtory teleth vs, that the Citty of VVaterforde giueth this poſey *Intacta manet* (e). Becauſe ſince it was firſt conquered by K. Henry the ſeconde, it was neuer yet attainted, no not ſo much as touched with treaſon. Alſo that the yle of Arren in that Country hath ſuch a pure ayre, that it was neuer yet infected with ꝑ plague. VVee cannot ſay thus of the nature of man, That either it is ſo cleere frō treaſon, as that city is, or els that it is ſo clere from infection as that Iland is. Nay our very reaſon is treaſon, and our beſt affection is no better then an infection, if it be well ſifted in the ſight of God. Euagrius recordeth f, that the Romanes got ſuch a victory ouer Choſroes, one of the perſian kings, that this Choſroes made a lave, that neuer after any king of Perſia ſhoulde moue warre againſt the Romans. VVee cannot poſsible ſubdue ſin

e It continueth vntouched.

f *Lib.5.c.15*

in such sort, as the Romans did this Persian king. But doe we what we can do, sinne will alwaies be a Iebuzite, a false borderer, yea a ranck traytor rebelling against the spirit. VVhich makes the life of man first to bee, saies Chrisostome, a debt (as it were) owne & due to death g. For the deuill is the father of sin, and sin is the mother of death. Hereupon Saint Iames saies, that sin being finished trauailing in childbirth like a mother brings forth death. And Dauid in the 9. psalme calleth sin the gate of death. Because as a man coms into a house by the gate: so death came into the worlde by sinne. The corruption of our flesh did not make the soule sinfull: but the sinne of our soule did make the flesh corruptible. VVherupon Lactantius calleth sin the relefe or the foode of death h. As a fire goeth out, when all the fuell is spent, but burneth as long as that lasteth: so death dieth when sin ceaseth, but where sin aboundeth, there death rageth. The Prophet Abacucke sinning not, death was so far from him that hee was able to flie without winges: but king Asa sinning, death was so neere to him that hee was

g ὄφλημα θανάτου.

h Pabulum mortis.

was not able to ſtand vpon his feet. Nay we may ſee this in one and the ſelfeſame man. Moyſes ſinning not, death coulde not meet with him in the bottom of the redde Sea: but ſinning, death did ſeaze vpon him in the top of mount Nebo. So that the life of man by reaſon of his ſin, is *the life of death.*

It is alſo *the life of the deuill.* As Emiſenus ſaies, Each one hath in him as many deuils as euils; euery ſeuerall ſinne beeing ſufficient to maintaine a ſeuerall deuill. The godly, finding no ioy in the earth, haue their cõuerſation in heauen. But ſathan finding no ioy in hel, hath his cõuerſation in the earth. So that the earth is a hell to vs, but a heauen to him. Here hee hath his liuing. As it was ſaid at the firſt, Thou ſhalt eat the duſt of the earth all the dayes of thy life. This duſt, ſayes Macarius, is the deuils diet [k]. And therfore as a ſtadle curre waites for a bone: ſo hee that goes about ſeeking whom he may deuour, watches continually til the godly ſhake off the duſt from their feet, that is, ſhake off ſome ſinne which they haue gotten by walking in the worlde, that then hee may licke it vp as one of

[i] *Tot dæmonia quot crimina.*

[k] Καταῤῥυμμα ἔχθρου.

those

those dogs, which did licke vp Iezabels blood. This is meate and drink to him l. He loues it a life to see vs sinne, euen as cursed Cham did to see Noahs nakednes. And as flies are alwaies busie about a sore place: so saies Theophilactm, That is a sport or a pleasure to sathan, which is a sore or a paine to man. Especially if he be a godly man. For this Behemoth the deuill *eateth grasse as an Oxe* n. VVherupon Gregory noteth, that a sheep or any such other beast will eate any maner of grasse, though it be trampled and stained neuer so much: but an oxe wil eate no kind of grasse but that which is green and fresh. And so the deuill will bee sure to haue his feede of the very finest and best o. For the angel of the Lord reioyceth most whē one that is a sinner conuerteth. He eateth grasse as a sheep. But the angel of sathan reioyceth most, whē one that is a conuert sinneth. He eateth grasse as an Oxe. If the deuill cannot keepe a man from liuing long, then hee will hinder him from liuing well p. If he cannot kill him, then hee will corrupt him. And indeed he takes greater pleasure in corrupting one godly man, then in

l *Dulce diabolo peccare nos. Hila. Enarra. inp.* 118.

m ἡδονὴ αὐτῷ τὰ ἡμέτερα ἕλκη. *In c. Luk.* 16 *p.* 320.

n Iob. 40. 10

o *Esca eius electa.* Habac, 1. 16

p *Aut impetrat mortes aut impetit mores. Leo.*

in killing a hundred wicked. Hee was more delighted when Dauid ſlewe but Vrias, then when Saul ſlewe himſelfe: vvhen Peter did but denie Chriſt, then vvhen Iudas betrayed him. So that the lyfe of man by reaſon of his ſinne, is the delight, yea it is the very *lyfe of the deuill.* It is on th'otherſide *the death of him ſelfe.*

O miſerable wretch that I am (ſayes one) who ſhall deliuer me frō this body of death? The life of the godly is a very body of death. But their death is onely a ſhadowe of death. Thales a Philoſopher being demaunded what difference there is between life and death? Anſwered, They are all one. Then being asked againe, if he had not rather liue thē die? No, ſaies he as before for they are al one. But Ierom ſaith farre more excellently, They are not al one. That is not tru. For it is one thing to liue in continual daunger of death, an other thing to die in cōtinuall aſſurance of life q. Therfore Eccleſiaſtes ſaies, that the day of our death is better then the day of our birth. For when we are borne we are mortall: but whē we are dead we are immortal. And we

q *Aliud viuere moriturū, aliud mori victurum.*

wee are aliue in the wombe to die in the world; but wee are dead in the graue to liue in heauen. Hence it is that the wicked are merrie at their birth day, as Pharaoh made a feast at his birth day, when his chiefe baker was hanged r: and Herod likewise made a feast at his birth day whē Iohn Baptist was beheded, but they are sory at theyr dying day, as Iudas was sory when hee went about to hang himselfe: & Cain was afraid euery one wold kill him that met him. Contrariwise, the godly are sory at their birth day, as Iob, Let the day perish wherin I was borne: and Ieremy, Let not the day wherin my mother bare me be blessed: but they are mery at their dying day, as Simeō, Lord now lettest thou thy seruaunt depart in peace: & Paul, I desire to be dissolued & to be with christ. Therfore we also keep holy daies, and celebrate the memory of the saints not vpon their birth-daies, but vpō their death-daies, to shew that these two are not all one, but ꝑ the day of our death is better then the day of our birth. For wheras there are two waies, the one hauing in it, first a trāsitory life, & thē an eternall death, the other hauing in it first

r Gen. 40. 20.

s Iere. 20. 14.

a

a tranſitory death, & thē an eternal life: the wicked chuſe to liue here for a time, thogh they die for it hereafter eternally, but the godly chuſe to haue their life hid with chriſt here, that they may liue with Chriſt eternally hereafter. Therfore the wicked neuer think of death; but ꝑ godly think of nothing els. As Alexāder the monarch of ꝑ world had al other things, ſaue only a ſepulchre to bury him inwhē he was dead, hee neuer thought of that. But Abraham the heire of the world had no other poſſeſsion of his own, but only a field which he bought to bury his dead in; he thought of nothing els. VVe read that Daniel ſtrowed aſhes in the temple to diſcry the footeſteps of Bels prieſts, which did eate vp the meat. So did Abraham ſtrow aſhes in his memory, ſaying, I will ſpeake vnto my Lord though I bee but duſt and aſhes. So doe all the faithfull remembring they ſhall one day be turnde to duſt and aſhes. That ſo ſeeing and marking the footſteps of death, how it continually commeth and ſtealeth away their ſtrength (as Bels prieſts did the meat) how it daily eateth vp & waſteth and conſumeth theyr life, they may

may bee alwayes prepared for it. Our firſt parents made them garments of fig leaues. But God miſliking that, gaue them garments of skinnes. Therefore Chriſt in the Goſpell curſed the fig tree which did beare onely fig leaues to couer our ſinne; but cõmended the Baptiſt which did weare skinnes to diſcouer our mortality. For not onely, as Auſtin ſaith, our whole life is a diſeaſe t: but alſo as Barnard ſayth, Our whole life is a death u. The lyfe of man by reaſon of his ſinne is a continuall diſeaſe, yet it is the very *death of him ſelfe*.

t *Vita morbus.*
u *Vita mors.*

It is laſtly *the death of Chriſt*. The prophet Eſay calleth Chriſt a ſin, or a ſacrifice for ſin x, prefigured by all thoſe ſinofferings of the old law. Becauſe indeed when Chriſt was crucified at the firſt, he was broken for our ſinnes. According to that of Tertullian y, Sinne it was which brought the ſonne of God to his death. The Iewes were onely inſtruments and acceſſaries to it; ſinne was the ſetter & the principall. They cried, *Crucifie him* in the Court of Pilate: but our ſinnes cryed, *Crucifie him* in the Court of heauen. Now as the death of Chriſt was not effici-

x *Aſham.* Eſay 53, 10

y *Propter peccatũ mori neceſſe habuit filius dei. Vide etiam Aug. Medit. c 7. vbi docet hominem eſſe cauſam paſſionis.*

efficient to ſaue the wicked: ſo the ſinne of the wicked was not ſufficient to condemne Chriſt. But the ſcripture ſayth of thē which either are, or at leaſtwiſe ſeem to be godly, They ſay they know God, but by their works they denie him, and, Saul, Saul, why doſt thou perſecute me? and, They crucifie againe vnto thēſelues the ſonne of God. Zacharie prophicieth of Chriſt,* That when one ſhall ſay vnto him, VVhat are theſe wounds in thy hands? Then he ſhal anſwere, Thus was I wounded in the houſe of my friends. That is, in the houſe of thē which ought to haue bin my friends. So that our ſins did wound Chriſtes handes at the firſt. And now alſo not the wicked, which are no part of his body, but wee which are miſticall members of his body, & therefore ſhuld by good reaſon be his friends: we I ſay, do yet oftentimes by our ſinnes deny Chriſt with Peter: nay wee perſecute Chriſt with Paul: nay wee crucifie Chriſt with the Iews. Yea (if it wil pleaſe you to heare me) I wil ſay yet more, we crucifie Chriſt farre more cruelly then the Iewes did. Thē his body was paſsible and mortall, nowe it is glorified and immortall;

* Zac. 13,6

mortall; they knew not what they did, we doe ill enough, yet wee knowe what we doe well enough: they pearced him with a speare, we pearce him with reproches; they buried him in the earth, wee burie him in obliuion; the he rose again the third day: but we so bury christ, that not once in three daves, no not once in three weeks he ariseth or shineth in our harts. Nay, that which I am ashamed to speake, though some are not ashamed to do it, there are in the world which haue no time, not once in three months, not once in three yeeres, no not once scarce in their whole life to thinke of Christ; but burie him in the perpetuall forgetfulnes of theyr careleſſe conscience, as in a barren land, where all good things are forgotten. VVherfore let euery one as soone as he is tempted to any sin, thinke straightwayes that hee sees Christ comming towardes him, wrapt vp in white linnen clothes as hee was buried, with a kercher bound about his head, and crying after a gastly and fearefull sort, Beware, Take heede what you doe, Deteſt sinne, abhorre sinne, Fie vpon it, A shame light on it, It once did most vilely

and

and vilanouſly murther mee: but nowe ſeeing my wounds are whole againe, doe not (I beſeech you) doe not rubbe and reuiue them with your ſinnes to make them bleed afreſh: now ſeeing the ſcepter of the kingdome of heauen is put into my hand, doe not offer mee a reed againe to mocke mee: nowe ſeeing my head is crowned with the pure golde of eternall glory, doe not ſette a crowne of thornes vpon it again; now ſeeing I my ſelfe am enſtalled in the throne of the right hand of maieſtie, doe not pull mee out of my throne, and throwe mee into the graue againe, and with your ſinnes ſeale a mightie great ſtone vpon mee, to ſtiffle me & preſſe me, & hold me down in death. O beloued, good beloued at this inſtance be perſwaded, by vvhoſe blood you are redeemed. Haue pittie haue pitty vpon poore Ieſus. Once hee volũtarily, yea euen ioyfully died for vs, and if that one death had not bin ſufficient, hee would haue bin content then to haue dyed a thouſande deathes more. Now he proteſteth, that the leaſt ſinne of any one chriſtian, doth more vex him euen at the very hart, then all his dolo-

rous paynes vpon the croſſe. Our ſinnes are thoſe Souldiours which take hym, thoſe tormentors vvhich vvhyp him, thoſe thorns which gore his head, thoſe nayles which pearce his feete, that ſpear which ſheds his blood, that croſſe which takes away his life. And yet if to grieue him thus continually would doe vs any good, then he would be moſt gladde to preferre our good, though neuer ſo little, before his owne griefe, though neuer ſo great. But it is not ſo. That one death which hee willingly ſuffered, was for our ſaluation. Theſe diuers death which we with our ſinnes ſo often put him to againſt his will, doe make for our greater damnation. Therfore he beſeecheth vs, and I alſo beeing proſtrate at the verie feet of euery one of you, hartily in his name exhort you, if wee will haue no pitty of him, yet for the tender loue we beare to our owne deere ſoules, that wee would not alwaies keepe him vppon the racke, and euery day vexe this iuſt Lot with our vnlawful deeds, that we would not any more ſhead his precious blood, and treade it and trample it vnder our feet. This I aſſure you (bleſſed Chriſtians)

ans) will be a moſt forcible meanes, not onely to terrifie and fray vs from ſinne, which we may commit hereafter, but alſo to molifie and melt our hearts for ſin, which we haue committed heretofore, if wee conſider, that the life of man by reaſon of his ſinne, is *the death of Chriſt*. Thus you plainly ſee, that the lyfe of mã, *is the life of death, the life of the deuil, the death of himſelfe, the death of Chriſt*. And therefore hee ſaith in this fift parte, vveepe not too little for your own lyfe, *For your ſelues, VVeepe not for mee, but weepe for your ſelues.*

THE ſixt part followeth next, *For me, for your ſelues*. VVhich noteth, ſeeing both the exceſſe and the want are to be eſchewed, that therefore the true meane which we muſt keepe betweene Chriſt and our ſelues, conſiſteth in a certaine qualification of theſe two extremities, *For mee, for your ſelues* both together. VVeepe not too much ſaith hee, for my death, which is *the death of death*: weep not too little for your own life, which is *the life of death*. Not too much for my death, which is *the death*

of the deuill; not too little for your owne life, which is *the life of the deuill*. Not too much for my death, which is *my life*; not too little for your owne life, which is *your death*. Not too much for my death, which is *the life of man*: not too little for your owne life, which is *the death of Christ*. Saint Paul willeth the Corinthians to approue themselues by honor and dishonor. First by honor, then by dishonour. Teaching therby that dishonorable honor is better thē honorable dishonour. Yet to keepe a meane in this matter, that we must as well count it an honor, to bee sometimes dishonoured with Christ, as a dishonor to bee alwaies honored without Christ. Euen so sayes our Sauiour heere, *For mee, for your selues*. First, *for mee*, then *for your selues*.

Teaching therby, that to reioyce for Christ, is better then to weepe for our selues. Yet to keepe a meane betwixt both, that we must aswell somtimes descende out of Christ into our selues to weepe, as alwaies ascend out of our selues into Christ to reioyce. For the Apostle sayes, that we must reioyce with them that reioyce, and weepe with them

that

that weepe. If my friende bee alwayes ſorrowfull and neuer ioyfull, he hath no pleaſure by me, if he be alwaies ioyful & neuer ſorrowfull, I haue no proofe of him, but hee is my deereſt friende, moſt delighted in mee, beſt approued by me, that takes ſuch part as I doe, ſometimes reioycing, and ſome-times vveeping, reioycing when I reioyce, and weeping when I weepe. The like is to bee ſeene in this place. *For mee, for your ſelues.* If a Chriſtian alwaies think of his own miſerie, and neuer of Chriſtes mercy he wil diſpaire; if he alwaies think of Chriſtes mercy and neuer of his owne miſerie, he will preſume. But he is the beſt Chriſtian, ſo hie, that he cannot diſpaire, ſo low that hee cannot preſume, which inclines as well to the one as to the other, ſometimes reioycing, and ſome-times weeping: reioycing for Chriſt, and weeping for himſelfe. A man cannot weepe too little for Chriſt, if hee preſume not; a man cannot weepe too much for himſelfe, if he deſpaire not. But he may eaſily deſpaire, that weepes too much for Chriſt; & he may eaſilie preſume, that weeps too little for himſelfe. VVherfore

as in a ballance, if there be any ods in the scales, wee take out of that which is the heauier, and put into that which is the lighter til there be no difference betwixt thē. So here we must wey these matters well, that vve our selues may bee iust waight, neither too heauy for our owne misery, nor too light for Christs mercie. Thus did Dauid when hee said to God, *Hide me vnder the shadowe of thy winges.* VVhat are Gods wings? his mercy and his iustice. VVhat is the shadowe of his wings? our loue & our feare. Our loue is the shadowe of his mercy, which is his right wing. Our feare is the shadowe of his iustice, which is his left wing. Nowe seeing he that is hid vnder the right wing onely may presume becausse he hath no feare, and he that is hidde vnder the left wing onely may dispaire, becausse hee hath no loue, therefore sayeth Dauid, Hide mee, ô Lord, vnder the shadowe, not of one wing, but of both thy wings. That I may neuer despaire while I alwaies loue thy mercy, and reioyce for Christ; that I may neuer presume while I alvvayes feare thy iustice and vveepe for my selfe. A Quaile the very same byrd

byrd which was the Iſraelites meate in the wildernes, as hee flyes ouer the ſea, feeling himſelfe beginne to bee wearie, lights by the way into the ſea. Then lying at one ſide, he layes downe one wing vpon the water, and holds vp the other wing towards heauen. Leaſt hee ſhould preſume to take too long a flight at the firſt, he wets one wing. Leaſt he ſhoulde deſpayre of taking a newe flight afterwardes, hee keepes the other wing dry. Thus muſt a chriſtian man do. VVhen he layes downe the wing of feare vppon the water to weepe for himſelfe, then he muſt hold vp the wing of loue towardes heauen to reioyce for Chriſt. This his two wings may be aunſwerable to Gods two wings. That as God hath two winges, the one of mercy, the other of iuſtice; ſo he may haue two wings, the one of ioy for Chriſt, the other of ſorrow for himſelfe. Sem and Iapheth, Noahs godly and dutifull children, when they ſawe their Father otherwiſe then hee ſhoulde bee, went backeward and couered him. They vvent backward, that they might not behold him themſelues, & they couered hym, that others might not ſee

him. Christ hanging naked vppon the crosse, was *the shame of men, and the outcast of the people*. Therefore wee that are the chyldren of God must goe backeward by abhorring them that crucified Christ; & yet wee must couer him and hide him, euen in our very harts, by remembring and honouring his death and resurre&ion. Least we should presume, we must goe backward for feare; & yet leaft we should despaire, wee must couer him for loue. That as GOD hideth vs vnder the shadow of his winges, which are loue, & feare, loue the shadow of his mercy, and feare the shadowe of his iustice; so wee may hide God vnder the the shadow of our wings, which are ioy, and sorrow, ioy the shadow of our loue, and sorrow the shadow of our feare, ioy for Christ, and sorrow for our selues. To thys strange kinde of going backwarde, the Psalmist alludeth when hee sayth to God, *Thou hast made my feete like Hines feete*. A Hine goeth not still forward in one way, but as an auncient father speaketh, he iumps crosse out of one way into another z. Right so a christians feete must be like Hines feet. He must iumpe crosse,

z *Salutũ habet transuersum.*

croſſe, from himſelfe to Chriſt, and then backe againe, from Chriſt to himſelfe. VVould you ſee ſuch a Hine? then mark howe Iob footes it. That hee might not deſpaire, he iumps croſſe frō himſelfe to Chriſt, and ſaies[a], I am cleare without ſinne, I am innocent, and there is no iniquitie in mee. Heere is the mercie of Chriſt. But that he might not preſume, hee iumps backe againe from Chriſt to himſelfe, and ſaies[b], O that my griefe were well wayed, and that my miſeries were laid together in the ballance. Here is the miſery of man. Thus muſt we wey the mercy of Chriſt, and the miſerie of man together in the ballance, & be ſure (as I ſayde before) wee make the ſcales euen, and when we wey the reaſons why wee ſhoulde not weepe for Chriſt, then wee muſt wey the reaſons alſo why wee ſhould weepe for our ſelues. So we ſhall finde, for great cauſe of ioy in Chriſt, great cauſe of ſorrowe in our ſelues: for greater cauſe of ioy in Chriſt, greater cauſe of ſorrow in our ſelues: for greateſt cauſe of ioy in Chriſt, greateſt cauſe of ſorrow in our ſelues: for that which is more then all to make vs ioyfull in Chriſt,

[a] Iob.33,9

[b] Iob.6.2.

Christ, that which is more then all to make vs sorrowfull in our selues. The righteousnesse of Christ is *the death of death*. Great cause of ioy in Christ. If Debora reioyced when Baruck put Sisera to flight, haue not we as great cause to reioyce, seeing Christ hath put death to flight? The sinne of man is *the lyfe of death*. Great cause of sorrovve in our selues. If Anna wept for her barrennes, haue not vve as great cause to weep, seeing we can conceiue nothing but sorow and bring foorth iniquity vnto death? The righteousnes of christ is *the death of the deuill*. Greater cause of ioy in christ. If Iudith reioyced vvhen she did cut off the heade of Holofernes, haue not we greater cause to reioyce, seeing Christ hath cut off the head of the deuill? The sinne of man is *the lyfe of the deuill*. Greater cause of sorrovv in our selues. If Thamer vvept beeing defloured by her brother, haue not vve greater cause to vweepe, seeing vve commit spirituall incest and adultery daily vvith the deuill? The righteousnes of Christ is *the life of himselfe*. Greatest cause of ioy in Christ. If Sara laught vvhen shee heard

heard ſhee ſhoulde haue a quicke childe in her dead wombe, is not this the greateſt cauſe of laughter vvhich can bee vnto vs, that Chriſt liued in death, and vvas moſt free among the deade, and could not ſee corruption in the graue? The ſinne of man is *the death of himſelfe*. Greateſt cauſe of ſorrovv in our ſelues. If Agar vvept being turnd out of Abrahams houſe, is not this the greateſt cauſe of vveeping vvhich can be vnto vs, that our life is no life, becauſe we neuer ceaſe from ſinning, vvhile wee are heere pylgrims and ſtrangers exiled and baniſhed out of our Fathers houſe in heauen? The righteouſnes of Chriſt *is the lyfe of man*. Thys is more then all to make vs ioyfull in Chriſt. If Queene Eſter dyd reioyce, as Queene Elizabeth dooth at thys day (vvhom God for his mercies ſake euer ſaue & preſerue, and let all the people ſay *Amen*) becauſe ſhe deliuered her people from thraldom and deſtruction, can anie thing in the worlde then make vs more ioyfull then thys, that we being curſed in our ſelues, are bleſſed in Chriſt, being embaced in our ſelues, are exalted in Chriſt, beeing condemned in our

our ſelues are iuſtified in Chriſt, beeing deade in our ſelues are aliue in Chriſt? The ſinne of man is *the death of Chriſt*. This is more then all to make vs ſorowfull in our ſelues. If the vergine Marie wept ſo ſore for the death of her Sonne Ieſus, as though her tender heart had bin ſtabde and pearſt through with a ſharpe ſworde (as Simeon ſpeaketh) can any thing in the worlde then make vs more ſorrowfull, then this, that Chriſt beeing bleſſed in himſelfe, was curſed for vs, being exalted in himſelfe, was embaſed for vs, being iuſtified in himſelfe, was condemned for vs, beeing aliue in himſelfe, was dead for vs? O deere brother, bleſſed Chriſtian, whoſoeuer thou art, if thou be too ſorrowfull at any time, remeber what Chriſt hath done for thee; how louingly, how kindly he hath dealt with thee, and thou wilt ſoone be glad: if thou bee too ioyfull at any time, remember what thou haſt doone againſt Chriſt; howe vngratefully; how wretchedly thou haſt dealt with him, & thou wilt ſoone be ſorry. So ſhall wee neuer ſuffer ſhipwracke of faith, eyther by too much ſorrowe, as Eſau did, who ſought

the

the bleſsing *with teares*, weeping for him ſelfe, not reioycing for Chriſt: or els by too much ioy as Herod did, who heard the Baptiſt *gladly*, reioycing for Chriſt, not vveeping for himſelfe. But euen as a ſhippe being neither too heauily burdened, nor too lightly balanced, feareth neyther vvaues nor windes, but ſayleth ſafely to the hauen: ſo wee beeing neither too heauie for our owne miſery, nor too light for Chriſtes mercie, but ioyning *For me, for your ſelues* both together, ſhall neither bee drowned with the vvaues of deſperation, nor puffed vp vvith the windes of preſumption, but we ſhall ſaile ſafely in the Arke of Noah vpon the ſea of thys worlde, till wee arriue at the hauen of all happines in heauen. And this is the right moderation vvee muſt keepe betweene Chriſt and our ſelues, as appeareth in this ſixt part, *For mee for your ſelues* both together, *VVeepe not for mee, but weepe for your ſelues.*

THE ſeauenth part followeth, *weepe not for me.* VVherin we muſt cõſider three vertues that were in Chriſt. *VViſdome*;

dome; *benignity*; *magnanimity*. For *wisdom* he saith: *VVeepe not*; for *benignitie*, *Not you*; for *magnanimitie*, *Not for mee*. Not vveepe; not you; not for mee. *VVeepe not for mee*. First for *wisedome* he sayth, *VVeepe not*. Saint Austine hath a very excellent sentence. And it is thus d. Christ vpon his crosse did read vs a lecture, like a Doctor in his chaire. Indeed in that learned lecture of his hee deliuered vnto vs many notable poynts of vvisedome. And one especially we haue here. VVhereby we are instructed how we should be affected towards the dead. For if we must not weepe immoderatly for the death of Christ, then vvee must not grieue our selues greatly for the death of any Christian. The ancient Italians vsed to mourne for their deade ten months; the Egiptians 72. dayes; the Ethiopians forty dayes; the auncient Germaines thirtie dayes: the Lacedemonians a leuen dayes (e). But the Athenians and the Romanes, which were in their tyme counted the wisest men in the worlde, were much more moderate. For the Athenians had a lawe giuen thē by Solon their law giuer, which did forbid

d *Crux christi pendentis, cathedra fuit docentis.*

(e) *Iohannes Bhemus de morib. Gen.*

bid mourning at burials. The Romains likewiſe had a law in their twelue tables, which did forbid to make any exclamations or outcries at funerals f. Yea the third counſel holden at Toledo in ſpaine the 21. canon of that counſell flatly decreeth, that chriſtians ſhold be brought to their graues onely with ſinging & reioycing g. Becauſe, quoth the councell, the Apoſtle to the Theſſalonians ſayes, I will not haue you ignorant Brethren concerning them which are a ſleep, that you ſorrowe not, euen as others which haue no hope. Therefore Cutbertus, who was Archbiſhoppe of Canterbury long before the cõqueſt (h) at his death charged that no lamentation ſhould bee made for him. And Ierom writeth, that vvhen the dead body of Paul the Eremite vvas brought forth, holy Anthony did ſing hymnes and pſalmes according to the Chriſtian (i) tradition. And that when Paula a deuout widovv was (k) buried, the Biſhops did bring her forth with ſinging. And that vvhen Fabiola vvas buryed, Pſalmes were ſunge, and *Haleluiah* vvas chaunted out ſo loude, that it dyd ſhake the ſeeling of the church

f *Leſſum habere funeris ergo.*

g *Cũ canticis ſolummodo & pſallentium vocib.*

(h) *Floruit regnante Egberto. Anno Dom. 747.*

(i) *Prolato foras corpore hymnos & pſalmos de chriſtiane traditione decantabit. In vita Pa. Eremi.*

(k) *Pontifices choros pſallentiũ dulcebant. In Epitaphio Paulæ.*

church(l). I grant indeed we may ſorow and weep for the wicked, not onely whē they are deade, but euen when they are aliue. But we muſt ſing and reioyce for the godly, not only whē they are aliue, but euen when they are dead. And why? Becauſe they being aliue are dead; but theſe beeing dead are aliue. According to that ſaying of the Hebrew Rabbines, m The godly euen in their death are aliue; but the wicked euen in theyr life are dead. Therfore Dauid when his ſon Abſalon died, whom hee knewe to bee a wicked man, wept for him, ſaying, Abſalon my ſon, O my ſonne Abſalon would to God I had died for thee. But when his young ſonne dyed, whom he knewe to be an innocent babe, hee was well apayd, and aroſe from the grounde, and annoynted his face, and looked cheerefully, and ſayd, I ſhal goe to him, he cannot returne to me. VVherby he warranteth ꝓ of Fulgentius, who ſaith, That the godly deceaſed, are n not loſt for euer but left for a time, not gone away frō vs, but ſent to God before vs. For if that bee true which Ignatius ſaies, That lyfe without chriſt is death o, thē this is true alſo

l *Sonabant pſalmi & aurata templorum reboans in ſublime quatiebat Haleluia. In Epita. Fabiola. Vide preterea Sulpitium in vita Martini Arioſag. Et Euſeb. Hierarc eccleſ. cap. 7*

m *Tſaddikim bemothā caïym &c.*

n *Nō admiſſi ſed præmiſſi.*

o Θάνατος ἐστὶν ἀπὸ χριστοῦ ζωή.

also which I shall say, That death vvith and in Christ is life. The deathes of the saints are no funerals but triumphs p. So that in respect of vs which are aliue, it is a very charitable custome, yea it is a very honorable custom to giue mourning cloakes or gownes. But in respect of them that are dead it is altogether needlesse. For what neede wee weare blacke mourning cloakes in signe of sorrowe, seeing (as it is in the Reuelation) they weare white long roabes in token of tryumph. Therfore Chrysostome sayth q, It becommeth vs that are Christians, at the death of christians, rather to reioyce as at a triumph, then to weep as at a tragedie. For, saies Ierom r, VVee may indeed wish for them, because they are not with vs; but we must not weep for them because they are with GOD. Loue, I graunt commaunds vs. VVell. Bee it so. VVhat then? But yet faith forbids vs to weep for the dead s. And therfore Paulinus saith t, Though we may notwithstanding our faith, performe to the dead the duties of loue, yet we must first notwithstanding our loue, affoord to our selues the comforts of faith. So, if wee

p *Exercitia sunt ista non funera. Cypr.*

q Οὐ δακρύων ἡ τελευτὴ τῶν ἁγίων ἀλλὰ χαρᾶς.

r *Desiderandi sunt vt absentes nõ deplorandi vt mortui.*

s *Pietas plorare iubet fides pro defunctis lugere vetat Isidorus.*

t *Salua fide pietatis officia pendamus salua pietate fidei gaudia præferamus.*

u *Erunt non doloris illices sed indices pietatis.*

shead some few teares which run softlie like the waters of Silo, no force sayes Ambrose u, They will not bewray in vs any want of fayth, but only testifie an abundance of loue. Thus and no otherwise did Abraham weepe for Sara his wife; Eleazer for Aaron his father: Rebecca for Debora her nurse: Ioseph for Iacob his father: Bersheba for Vrias her husband: Christ for Lazarus his friend. And here in great *wisedome* hee teacheth vs how sparing we ought to bee in weeping for the death of our godly friends, considering our good hope that are aliue, and their good hap that are deade. As if the very dead body, whom some of you perhaps euen at this present so seriously think of; and so much lament for, shoulde nowe sodainly arise out of the graue, & step into the pulpit, & preach and say vnto you, *VVeepe not for me, but weepe for your selues.* You indeede as yet remaine in this vale of misery where you sinne dailie and howrely against God: where continually you feele afflictions and punishments due to your sinnes: vvhere lastly you are depriued of the glory of GOD: of the societie of the saints;

ſaints; of the ioyes of heauen. Therfore (if you will) *Weepe for your ſelues, but weep not for me.* I am in that ſtate of perfection, where I neuer ſinne, but alwaies prayſe and laude the Lord. I am out of the compaſſe of all calamities, not to be touched with any trouble. I euer-more behold the amiable & the louing countenaunce of Chriſt: and though I come not very neere him, yet ſo farre foorth I ſee him, as this ſight alone is ſufficient to make me euery way a happy man. Thus would the very dead, if they ſhoulde riſe againe, ſpeake vnto vs. But we will not any longer diſquiet the dead, or diſturbe them which ſo ſweetly ſleepe in Chriſt. Certainlie, either this that hath bin ſpoken will perſwade vs, or els (as our Sauiour ſaith) though one ſhould riſe from the dead, we would not beleeue. For if theſe auncient and holy fathers, Fulgentius, Ignatius, Cyprian, Chryſoſtome, Ierom, Iſidore, Paulinus, Ambroſius, ſhould now all ariſe, they woulde (I aſſure you) ſay no other thing, but euen as you haue heard them ſpeake alreadie in thoſe ſentences & allegations which I haue quoted & cited out of them. The

ſum of all which is this, That it is great folly and childiſhnes to weep immoderatly for the dead, and that it is on the other ſide a hie poynt of *Wiſedome* to bee moderate in this matter. Cõſidering our Lord going here to death, teacheth his friends not to weepe for him, in that he ſayes, *VVeepe not, weepe not for me.* Thus much for his *Wiſedome.*

Nowe for *benignitie* he ſayes, *Not you.* For though the perſon be not expreſſed in the Engliſh, yet in the greeke verbe it is implyed. VVeepe not, as if it vvere weepe *not you.* VVhich *benignity* appeared in that among all his vntollerable troubles, nothing trobled him ſo much, as that his friends were troubled for his troubles. And yet (as it ſhoulde ſeeme) they of all other had greateſt cauſe thus to be greeued. All the people wept for Moyſes death: all Egipt for Ioſephs death; all Iſraell for Ioſias his death; al the Church for Stephens death. But a million of Moiſeſſes, of Ioſephs, of Ioſiaſſes, of Stephens, are not comparable to Chriſt. The women of Troy wept for the death of woorthy Hector their valiant Captaine, making this the foote of

their

their doleful ditty, *We weep for Hector* x. How much more then ought these vvomen of Ierusalem to weep for the death of their captaine Christ? All the VViddowes lamented the death of Dorcas, because in her life time shee made them coates and garments. And had not these women the far greater reason to lament the death of christ, who made euery one of them a wedding garment, wherein he did marry them to himselfe? Ye daughters of Israel saith Dauid, weep for Saul who clothed you with Scarlet. Hovve much more then ought these daughters of Ierusalem to weepe for Christ, vvho clothed euery one of them with scarlet, and with the royall roabe of his righteousnesse, yea and gaue his owne deere selfe vnto them, that they might put on the Lorde Iesus? VVhen Christ vvas borne the night was turned into day, as it was prophecied y, Then shall the night shine as the day. But when Christ vvas crucified the day was turned into night, as it was prophecied z, Then shal the sun go downe at noone day. The *sun* therfore wept for Christ. As Hammons face was couered when hee was condemned

x *Hectora flomus Sedeca in Troade, actu primo.*

y Psal. 139. 12.

z Amos. 8, 9

to die, ſo the ſuns face was couered, whē Chriſt was condemned to die. The *temple* alſo wept for Chriſt. As Dauid rent his garment when he heard of Ionathens death, ſo the temple rent his vaile when it heard of Chriſtes death. The *graues* likewiſe wept for Chriſt. As the king of Niniuie threwe vp duſt vpon his head when hee & his ſubiects were appointed to die, ſo the graues opened & threw vp duſt vpon their heads when Chriſt was appointed to die. The *ſtones* laſtly wept for Chriſt. As Iob cut his haire when he heard of his childrēs death, ſo the ſtones were cut in peeces and cloven a ſunder, when they heard of Chriſtes death. An Aſſe carrying Chriſt into Ieruſalem, the children ſung moſt merely: Chriſt caring his croſſe out of Ieruſalem, the women vvept moſt mournfully. If thoſe children had helde their peace and nōt ſung (as our ſauior there proteſteth) the very ſtones woulde haue ſunge out the praiſe of Chriſt. If theſe women had held their peace & not cried, the very ſtones wold haue cried for the death of Chriſt. Or rather indeed as ſoone as euer theſe vvomen left vveeping, becauſe Chriſt bad

bad them, ſtraightwaies the ſtones fell a vveeping, before Chriſt bad them. And what hart of man then could heere haue refrayned from vveeping, though it had beene harder then any ſtone, ſeeing the harde ſtones before his eyes thus diſſolued & diſtilled into teares? Yet beholde the *benignity* and louing kindneſſe of Chriſt. Chriſt died, not for the *ſun*: not for the *temple*; not for the *graues*; not for the *ſtones*; but for vs men, & for our ſaluation he died. Yet hee ſuffereth theſe ſenceles creatures to weepe & to haue a liuely feeling of his death, though they had no benefit by his death. But beeing content himſelfe to ſhed his deereſt and his beſt blood for vs, yet wil not ſuffer vs in recompence to ſhed ſo much as one little teare for him. No no, ſaies he, I will beare all the ſorrow, you ſhal haue onely ioy; and though I die and ſhed my very hart blood for you, yet you ſhall not ſo much as weepe, or ſhed the leaſt teare for mee. *Not you. VVeepe not for mee.* Thus much for his *benignitie*.

Laſtly, for *magnanimitie* hee ſayes, *Not for mee.* Strange ſtoutnes and courage. Eſpecially in him that was otherwiſe

wise so milde and so meek a lambe. But here the cause & quarell beeing ours, & he fighting for the saluatiō of our souls, there is no rule with him, hee playes the Lyon whersoeuer he goes. For holding now in his hand the cup of trembling, & being ready to drinke vp the very dregs of it, yet neither his hande nor his heart trembleth. Ennius the Poet, (as Tully testifieth, coulde say thus much, *Let no man weep for my death* a. And Saint Laurence the martyr, as Prudentius witnesseth, *Doe not weepe for my departure* b. But as Ennius or any other pagan could neuer come nere christians in true magnanimitie; so S. Laurence or any other Christian, coulde neuer come neere Christ. The blessed Apostle S. Paule, of any that euer I heard of, commeth neerest to him. Going towarde Ierusalem, what doe you, saies he, weeping & breaking my hart, for I am ready not only to bee bounde but euen to die also for the name of the Lord Iesus? Euen so sayth Christ here, or rather indeed not so, but a thousande times more couragiously. Going out of Ierusalem, what doe you, (saies he) weeping & breaking my hart, for

a *Nemo me lachrymis decoret.*
b *Desiste discussu meo fletum dolentur fundere.*

for I am ready not onely to be bounde, but euen to die alſo for the ſaluation of man? He knew well enough his paſsion would be a new kinde of transfiguration vnto him. For at his transfiguration hee was accompanied with his deere Diſciples, Peter, Iames and Iohn: but at hys paſsion Peter denyed him, Iames and Iohn forſooke him. And there hee vvas vpō mount Tabor which ſmelled ſweetly of hearbs & flowers, but here hee was vpon mount Caluary, vvhich ſmelled loathſomly of bones & dead mens ſculs. And there his face did ſhine as the Sun; but here his face was couered, nay it was buffeted & ſpet vpon. And there his garments were white as the light, but heere his garments were parted, nay they were like Ioſephs coate, al embrued in blood, and he himſelfe ſtript ſtarke naked. And there he was between two famous Prophets, Moiſes & Elias, but heere, vvhen they thought he called for Elias to help him, Elias would not come, nay he was betweene two theeues, the one at hys right hande, the other at his left. And there his Father ſpake moſt ioyfully to him from heauen, This is my beloued

ſonne

ſonne in whom onely I am pleaſed; but heere hee ſcreeched moſt lamentably to his Father from the croſſe, My God, my God, why haſt thou forſaken mee? Yet behold, behold the *magnanimitie* of Chriſt. Chriſt knew well enough before hand of all this feareſull & horrible paſſion prepared for him, wherein hee vvas not transfigured as before, but disfigured ſo as neuer was any man. Yet nothing could moue him. This cowardlines of his diſciples: this noyſomneſſe of the place; theſe deueliſh buffets vppon his bare face: theſe bloody wounds vpon his naked body: theſe vile theeues: theſe hydeous ſcreeches, could not one whit daunt his heroicall hart. But euen as a noble champion hauing already had a legge and an arme ſlaſht off, vvhen all the ſtage in admiration of his valour & manhood cryes, *ſaue the man*, *ſaue the man*, yet puts out himſelfe, and ſtanding vpon one legge, and ſtriking with one arme fights ſtill as ſtoutly as if hee had neuer been hurt at all; ſo Chriſt hauing bin ſcorned and ſcourged already, when the whole theater of heauen and earth wept for him, yea whē the powers aboue the

the heauen came down, & the deade vnder the earth roſe vp to mone and pittie him, only he himſelfe would neither ask any fauour of others, nor yet ſhewe any fauor to himſelfe, but was very angry, & called him ſathan that gaue hym ſuch counſell; Yea though all the Saints in heauen and earth dyd bleed at the verie hart (c) in a manner as much as he himſelfe did vpon the croſſe, to ſee ſo good a man ſo ſhamefully deſpited, yet nothing could ſtay him but ſtil he went on forward, as pleaſantly and as cheerefully as to any banket or feaſt, to thys moſt rufull and dreadful death. O ſweet Ieſus, O my deer Lord, forgiue me, I humbly beſeech thee, for thy mercy ſake, forgiue mee thys one fault. Thou vvilt neither weep thy ſelfe, nor yet ſuffer me to weep for thy death. But I am contrariwiſe affected. Though I do not ſee thee at this preſent led as a Lambe to the ſlaughter, yet only meditating of thy death ſo many hundred yeeres after, I cannot poſſiblie refraine from vweeping. Yea by ſo much the more do I lament & mourne, by how much the more I ſee thee ioyful and glad. Come foorth ye daughters of Sion,

c *Celum & terra compatiuntur ei. Anſelmus in ſpeculo Euãgel. ſermonis cap.* 13.

d Can. 3, 11

Sion, ſayes he d, & beholding Salomon with the crowne wherewith his mother crowned him in the day of his mariage, and the day of the gladnes of his heart. As if he ſhould haue ſaide, come foorth yee daughters of Ieruſalem, and behold Ieſus Chriſt, with the crowne of thorns, wherewith the ſinagogue of the Ievves crowned him in the day of his paſsion, and in the day of death vpon the croſſe. Hee calleth the day of his paſsion the day of his marriage, and the day of his death vppon the croſſe, the day of the gladnes of his heart. Thus you ſee in this ſeauenth parte, the *wiſedome*; the *benignity*; the *magnanimity* of Chriſt, in that he ſayth, Not weep; not you; not for me; *VVeepe not for mee. VVeepe not for mee, but weepe for your ſelues.*

THe eight part, which is the laſt, now onely remaineth. *But weepe for your ſelues:* wherein vve muſt conſider likewiſe theſe three vertues that ought to be in vs. *Deuotion*; *Compunction*; *Compaſſion*. For *deuotion*, hee ſayes, *But weepe*. For *compunction*; *But you*. For *compaſſion*; *But for your ſelues*. But weep; but you:

you; but for your ſelues. *But weepe for your ſelues.* Firſt for *deuotion*, hee ſayth, *But weepe. Deuotion* generally is a ſupernaturall dixteritie, vvrought by the holy Ghoſt in the heart of a deuoute man, whereby hee is made prompt and ready to performe all thoſe duties, which appertain to the ſeruice of God. As a man may be ſaid to be deuout in preaching; deuout in hearing; deuoute in making prayers: deuout in giuing almes. But here eſpecially by *deuotion* I vnderſtand a certaine ſoftnes and tenderneſſe of the heart, which oftentimes is reſolued into teares, conſidering the miſchiefes and myſeries of thys world. For if Chriſt in thys place vviſht them of Ieruſalem to weepe for themſelues, and dyd himſelfe elſe-where weepe for Ieruſalem, ſaying, O Ieruſalem, Ieruſalem, how oftē wold I, but you would not? How much more then ought wee to vveepe for the wretchednes of this world? They of Ieruſalem were carried captiue into Babylon. That captiuitie of Babilon endured ſeauenty yeres, or threeſcore & ten yeeres. Now iuſt ſo long laſteth our life. As the Pſalmiſt ſayes, The dayes of our life are

three-

threescore yeres and ten. So that by this account, our whole time in this world, is nothing else but the captiuitie of Babylon. Therefore wee may well say, By the waters of Babylon we sate dovvne and wept, when we remembred thee O Syon; And, My teares haue bin my meat day and night, while they said vnto me, where is now thy God? And, vvo is me that I am constrained to dwell in Meshek, & to haue my habitation among the tents of Cedar. VVe read that king Edward the thyrd, hauing the King of Scots and the French King his prisoners heere in Englande both together at one time, held royal iusts in Smithfield. The iusts beeing ended, hee feasted both the Kings most sumptuously at supper. After supper perceiuing the French King to be sad and pensiue, he desired him to be merry as others were. To whom the French King answered (e,) Howe shall wee sing songs in a strange land? If the French King after all his princelie pastime, and stately intertainement, tooke it so heauily to heart, that hee was kept prisoner out of his owne country; how much more then ought wee to mourne for

(e) *Quomodo cantabimus cãtica in terra aliena?*

for our captiuitie? Eſpecially ſeeing, neither vvee haue ſuch welcome in the world as hee had in England, neither yet is England ſo far from Fraunce, as heauen is diſtant frō them both. Ieruſalem was once finally ſacked by Titus & Veſpaſian, whereas beſides an infinite number which were otherwiſe ſpoiled, tenne hundred thouſand men, tenne hundred thouſand men (I ſay) were ſlaine downe right altogether, as Ioſephus a Greeke writer, and Ioſippus an hebreweauthor teſtifie. But that which happened once to thē, happeneth euery day to vs. VVe die daily[f]. Our whole life is nothing elſe but ſuch a ſpoile & ſackage. And among all the myſeries of this lyfe, nothing is more miſerable then this life it ſelfe. For euen thoſe things which might be moſt comfortable vnto vs, as we vſe them, do breede vs much ſorrow. Learning and knowledge a great delight. Yet Salomon ſayth, Hee that addeth knowledge addeth ſorrovve. VVealth and riches a good complement. Yet Saint Iames ſayes, Goe to now you rich men, weepe and houle for the miſeries which ſhall come vpon you. So that the onely happines

[f] 1. Cor. 15, 31.

pines we can haue in this life, is a deuout and a godly bewailing of our vnhappines. VVhich made our Sauiour say, woe be to you that laugh nowe, for you shall waile and weepe. But on the other side, Blessed are they that mourne nowe, for they shal be comforted. Therefore holy Iob desireth God to spare him a little, & let him liue a while longer. VVherfore? That hee might laugh? That hee might be merry? No g, but, sayes hee, That I may weepe for my woe and griefe. Hee thought a man coulde not haue time enough in this life, though it were neuer so long, to lament and rue the miseries of thys life, though it vvere neuer so short. For if euery creature doe sigh & grone in it self h; if the very earth which vvee tread vnder our feete doe mourne and pine away in sorrowe, for the heauie burthen of our sinnes, where-with it is almost wayed and pressed downe to hel, how much more then ought we, hauing the fruites of the spirit, to haue also true *deuotion* in weeping for our miserable estate in this worlde, according to thys, *But weep. But weepe for your selues.* Thus much for our *deuotion*.

g *Vt plangã dolorem meũ.*

h Ro. 8, 12.

Now

Nowe for *compunction* hee ſayes, *Not you.* The perſon is implyed in the greek worde, which ſignifies to weepe as they doe which haue a broken & a contrite hart i. VVhich weeping at the very hart is commanded in the fourth pſalme. For whereas we commonly read it, bee ſtill in your chambers, the Septuagint interpret it, haue *compunction* in your chambers. Now the hebrue word which they tranſlate, haue *compunction*, doth ſignifie to be prickt to the quicke, till the blood follow againe k. And by chambers our harts are meant. As, when thou prayeſt enter into thy chamber, that is, into the ſilence & ſecrecy of thine hart. So that, Haue *compunction* in your chambers, is as much as if hee ſhould haue ſaid, Bleed you inwardly at the heart. Our teares muſt not be crocodiles teares. For as is praying from the teeth outwarde; ſo is weeping from the eyes outwarde. But ſaith Bernard, we muſt be let blood, and haue a vaine opened with the launce of *compunction* l. And this vaine alſo muſt not be the liuer vaine, or any other vain but the hart vaine only m. VVherupon Dauid ſaith, I roared for the very griefe

i Κλαίω δηὸ ϗ κλάω *frãgo*

k *Domus a Dam ſanguis*

l *Scindatur et aperiatur vena ferro cõpunctionis Ber. in ſerm. p.* 133.

m *Non corporis ſed cordis. Fulgen.*

of my heart n. And againe, My heart droppeth for heauines o. Not that hys heart dropt in deede. But becauſe the teares which he ſhed, vvere not droppes of water, running from the eyes vvhich may bee ſoone forced with Onions or ſuch like, but drops of blood iſſuing frō the hart, ſuch as Chriſt did ſweate in the Garden. For theſe no doubt are true teares, which are the bloode of a wounded heart p. So that the hart muſt firſt bee rent and deeply wounded before the eye can vnfainedly weepe. But in caſe our ſinnes fall vpon vs like theeues, and wound vs at the very hart, and leaue vs halfe dead, and make vs poure out the blood of true teares, then by & by will Chriſt poure in the vvine and oyle of gladnes. Therefore ſayes a good father, q I had rather feele the touch of *cōpunction*, then know the truth of a definition. For the hart of a Chriſtian being a while caſt down in ſorrowe, is ſoone after rayſed vp in ioy, and taketh his former *compunction* not as a puniſhment, but as a preferment, and is right glad to bee afflicted, becauſe he ſees, that as the more the vvaters dyd riſe, the higher the arke vvas

n Pſa. 38.8.
o pſ. 119.28

p *Sanguis vulnerati cordis. Aug. Epiſt. 199.*

q *Malo ſentire cōpuncti onem quam ſcire definitionem.*

was lifted vp; after the ſame ſorte, the more his ſorrows increaſe, the higher his hart is lifted vp to God r. VVherevpon Ierom affirmeth, that this *compunction* doth ſupple & ſoften our harts, when it pierceth & afflicteth thē ſ. VVhich vve may ſee plainly in S. Paul. All the while his hart was hardened and ſeared with a hote yron, he plaied the wilde colt (as I may ſay) without any remorſe or griefe kicking againſt the prickes. But when it pleaſed God to take out of his breſt that hart of ſtone (to vſe ꝑ prophets words) and to giue him a hart of fleſh for it, thē hee did not any more kicke againſt the prickes, but onely one *ſtimulus carnis*, the angell of ſathan, was ſufficient to bridle him, and tame him, and rule him aright. For euen as a bladder if it be prickt all the wind & emptines voydeth out of it, ſemblably Saint Paules holy hart being prickt, & bleeding inwardly for his ſinnes, was freed of all vanitie and pride, of all conceitednes and folly. VVherfore as the men of Iudea & Ieruſalem vvere pricked in their harts t, ſo muſt we haue true *compunction* in bleeding and vveeping at the hart, according to this, *But*

r *Cū per fletum mens ad ſumma rapitur, cōpunctionis ſuæ penā gaudens miratur, & libet affligi, quia afflictione ſua conſpicit ſe ad alta ſubleuari. Greg.*

ſ *Dum pungit vngit.*

t Act, 2, 37.

you, but weepe for your ſelues. Thus much briefely cõcerning our compunction.

Laſtly, for *compaſsion* hee ſayes, *But for your ſelues.* It is good to pitty others, and to wipe away the teares from theyr eyes with the ſpunge of *compaſsion* u. So ſayes Iob x, Dyd I not weepe with him that was in trouble, and was not my hart in heauines for the poore? But yet the greateſt *compaſsion* is to ſhewe pittie towards thy ſelfe, As Eccleſiaſticus ſaies, y Haue *compaſsion* on thine owne ſoule, if thou mind to pleaſe God. Thus did the publicane. Being moſt deſirous to pleaſe God, when he did pray to God, he ſaid, Lord be mercifull vnto me a ſinner. The Phariſie was verie ſory for the Publican, and ſaid, Lorde I thanke thee, I am not as this Publicane. But the Publican was ſorry for himſelfe. Euẽ as the high prieſt in the law did offer firſt for his own ſins, and then for the ſinnes of the people z; after the ſame faſhion this Publican dyd firſt offer the ſacrifice of prayer for his owne ſinnes, & then afterward he prayed for others. Therefore hee that durſt not lift vp his eyes to heauen, dyd yet draw

u Σπόγγῳ συμπαθείας. *Chryſ.*

x Iob, 30, 25

y *Miſerere animæ tuæ placens deo,* c. 30, v. 23.

z *Heb.* 5, 3.

draw downe heauen to his eyes: and did enforce God alſo to haue *compaſsion* on him, becauſe hee had firſt *compaſsion* on himſelfe. For looke how Peters Cocke did clap his owne ſides with his winges, and wakened himſelfe before hee wakened Peter; in like manner thou muſt ſmite thine owne breaſt with the Publican, and clap thine owne ſides with the cock, before thou cry or crow to others. Abrahams ſeruaunt did drinke himſelfe before he gaue his Camels drink a, right ſo the wiſe man aduiſeth thee b, firſt for thy ſelfe, To drink the waters of thy ceſterne, & the riuers in the midſt of thine owne well; then for thy Cammels, To let thy fountaines flow foorth, and thy riuers of water in the ſtreets. Thou muſt firſt pledge Chriſt in his cup, and drinke one hartie draught of tears for thy ſelfe, and then thou maiſt drink to others afterwarde. For if thine eye bee ſingle, all thy body is ful of light. But if thou haue a beame in thine owne eye, & yet wouldeſt take a mote out of thy brothers eie, all thy body is full of darknes. VVheras the way were firſt to weep out, and waſh out that great beame which is in thine owne

a Ge. 24, 19
b Pro. 5. 14,

owne eye, that ſo thine eye beeing more ſingle, thou maiſt ſee cleerly to take out a little mote out of thy brothers eye. Otherwiſe thou ſhalt be like thoſe hags or fayries (called in Latine *Lamiæ*) vvhich we haue heard of in olde time, who (as they ſay) could ſee well enough abroad, but when they came home, vſed to put vp their eyes in a boxe. And then Chriſt will ſay to thee, as hee did to one elſe where, *Goe to thine owne houſe* c. Doe not pry into other mens faultes abroad, and put vp thine eyes in a boxe vvhen thou art at home, but rather ſhut thine eyes abroade, and open them at home. Bee not like Crates Thebanus, who was called a *doore opener* d, becauſe hee vſed to ruſh into euery other mans houſe, & there to finde fault with whatſoeuer was amiſſe; but rather looke to thine owne houſe, looke to thine owne hart, weepe for thine owne life, weepe for thine own ſelfe. Many doe turne Chriſtes, *ſed vos pro vobis*, into Virgils, *ſic vos non vobis*. They can ſtumble at a ſtrawe, and leape ouer a block. They can ſwallowe a Camell, and ſtraine a gnat. Though theyr owne backes be ſurcharged and ouerloden

c *Abi in domum tuam Mar,5,29*

d *Laertius.*

den vvith ill fauoured lumpes of ſinne, like Camels bunches, yet theyr backes are broade enough to beare all that, they neuer feele it, they makes no bones of it, they can ſwallowe it downe very vvell without any drinke of tears. But if they ſee no more then a little gnat ſitting vpon their brothers coate, by and by they finde a hole in his coat, they muſt needs (for-ſooth) weep for it, & alvvaies vrge it, and preſſe it very ſore, and ſtrayne it through their teares. Such are the wicked ignorant Browniſts, and other lyke factious Nouices of this age. They tell vs they vveepe dailie for the ruine of Syon, and for the deſolation of our Church. But our Church aunſwereth them, as ſhee hath heard her ſpouſe Ieſus Chriſt ſay in a like caſe, *VVeepe not for mee, but weepe for your ſelues.* I, ſayes our Church, was neuer more glorious in thys realme of Englande heeretofore (e), neuer am lyke to be hereafter, then I am at thys day. And there is no one poynt of doctrine or diſcipline vvhich I am willing to maintaine, that hath not already been within this forty yeres confirmed, and beſprinckled, and euen ena-

(e) *Foxus in prima conſideratione ad Proteſtantes præfixa actis. Et in prima perſecutione primitiuæ eccleſiæ. p. 32,*

enamuled with the very blood of as bleſſed ſaints, our owne deere countrimen, as holy martyrs as euer did holde vp innocent hands to God. Therefore *Weepe not for mee, but weepe for your ſelues.* You indeede haue departed, not onely from this church, of which you make ſo light, but alſo from the Primitiue Church, of which you talke ſo much. The order of the Primitiue Church is ſet down in the Acts f. They continued daily with one accord in the temple, & breaking bread at home, did eate their meate together with gladnes and ſinglenes of hart. So then in the primitiue Church they continued dailie with one accorde in the temple; you run out of the temple, and refuſe to pray vvith vs. In the Primitiue Church, they did breake bread at home, you breake peace abroade. In the Primitiue Church, they did eate their meat together with gladnes and ſingleneſſe of heart; you haue turnd all ſinglenes into ſingularitie. You (ſaies our Church to the Browniſts) you are thoſe Donatiſts of whom Saint Auſtin ſpeaketh g, vvho by their impious arguments would take away from vs euen the Lords prayer. So would

f Act. 2, 46.

g *Qui nobis etiam oratione dominicã impijs diſputationibus conantur auferre. Ep. 92 ad Ianuariũ.*

woulde the Browniſts. You are thoſe Neſtorians of whom Caſsianus ſpeaketh h, vvho becauſe they will not bee as all men are, therfore would haue al men be as they are. So would the Browniſts. You are thoſe Sectaries of whom Nazianzen ſpeaketh, vvho make a ſtirre about matters of no importance very vnlearnedly, and yet very impudently. So doe the Browniſts. You are thoſe ſchiſmatikes of whom Ireneus ſpeaketh k, vvho for light and trifling quarrels, rent and teare the great and glorious body of Chriſt. So doe the Browniſts. You are thoſe Luciferians of whom Saint Ierom ſpeaketh l, who make it a common word in their mouthes to ſay that the Church is now becom a ſtews. So ſay the Browniſts.

You are thoſe heretikes of vvhom Bearnard ſpeaketh, who ſay that all vve, or at the leaſt-wiſe the moſt part of vs which are of the Church, are no better then dogges or hoggs. So ſay the Browniſts. You are thoſe Audians of vvhom Epiphanius ſpeaketh, vvho being buſie-bodies themſelues, and Biſhops in other mens dioces, yet think much that reuerend

h *Qui quia eſſe nolunt quod omnes ſunt, cupiunt omnes eſſe quod ipſe volunt. De incarnatione. lib. 6. ca. 4.*

k *Qui propter modicas et quaſlibet cauſas magnum & glorioſum Chriſti corpus conſcindũt. l. 4. c. 62*

l *Quibus familiare eſt dicere factũ de eccleſia lunanar. Dialo. contra Lucif. prope initiũ.*

m *Qui omnes qui de eccleſia ſunt, canes cenſent & proces Epiſt. 65.*

reuerend and learned Biſhops ſhoulde beare rule in their owne dioces. So doe the Browniſts. You are thoſe murmurers againſt Moyſes of whom Optatus ſpeaketh o, vvho were buried before they were dead, becauſe they wept for others before they wept for themſelues. So do the Browniſts. But to leaue theſe now, as they leaue the Church, & to returne to our ſelues againe: wee that are Chriſts louing friends, & louing friends alſo to his holy Church, muſt weep for none other ſo much as for our ſelues. That ſo wee may continually practiſe, true *deuotion*; true *compunction*; true *cõpaſsion*; according to this, But weep; but you; but for your ſelues; *But weepe for your ſelues. VVeepe not for mee, but weepe for your ſelues.*

o *Qui ante ſunt ſepulti quã mortui. Cont. Parm lib. 1.*

THus haue I gone ouer all the eyght parts of this text. Now if I vvere as happy as Salomon was, that I might haue whatſoeuer I would aske, I would, I aſſure you (beloued) deſire no greater gyft of God at this time, then that vvee might ſo meditate of thys vvhich hath been ſpoken, as our whole life and al our affecti-

affections, eſpecially theſe affections of ioy and ſorrow, vvhich rule all the reſt, might therby be ordered and directed aright. For vveeping, or not vveeping, are things indifferent, ſimply of themſelues neyther good nor bad, but thereafter as according to circumſtances and occurrences, they are eyther well or ill vſed. Euen as *glorying*: or *labouring*: or *fearing*: or *louing*. For *glorying* it is ſayd, Let not the wiſe man glory in his wiſedome, but let him that glorieth glorie in this, that he knoweth the lord. For *labouring* it is ſaide, Labour not for the meat which periſheth, but for the meate which abideth for euer. For *fearing* it is ſaid, Feare not him that can kill the body only, but fear him who is able to deſtroy both body and ſoule. For *louing* it is ſayde, Loue not the world, nor the things of this world, if any man loue the world ꝑ loue of God is not in him. Now thē, glory not, but glory. Not in the wiſdom of the world, but in the knowledge of God. Labour not, but labor. Not for the meate which periſheth, but for the meat which abideth for euer. Feare not but feare. Not him that can kill the body onely

only, but him that can deſtroy both body and ſoule. Loue not, but loue. Not the world, but God. And ſo here. vveep not, but weepe. Not for me, but for your ſelues. *V Veepe not for mee, but Weepe for your ſelues.* To weepe is lawful; to weep without not weeping is vnlawfull. Not to weepe is lawfull; not to weepe without weeping is vnlawful. Again, to weep for your ſelues is lawful, to weep immoderatly for Chriſt is vnlawfull. Not to weepe for Chriſt is lawful, not to weepe moderatly for your ſelues is vnlawfull. VVhereas without any vnlawfulnes in either, both weeping and not vveeping will be lawfull. If your weeping bee alwaies ioyned with not weeping; & your not weeping be ſometimes ioyned with weeping. If your weeping bee for your ſelues, not for Chriſt; & your not weeping bee for Chriſt, not for your ſelues. Therefore we muſt marke wel what our ſauiour ſaith. Hee ſaith not thus, *V Veepe not for mee, and Weepe not for your ſelues.* That's too much ioy, & too litle ſorow. Neither thus, *V Veepe for mee, and Weepe for your ſelues.* That's too much ſorrow, and too little ioy. Neither thus, *V Veepe*

not

not for your ſelues, but weepe for me. Thats preſumptuous deſperation. Neyther thus, *VVeep for me, but weepe not for your ſelues.* That's deſperate preſumption. Onely he ſayes thus, *VVeepe not for me, but weepe for your ſelues.* As if he ſhould haue ſaid, VVeep not too much: weep not too much for my death; weepe not much for my death. Nay, weep little for my death, conſidering my wiſedom, my benignity, my magnanimitie; vveepe little for my death. But weepe not too little; but weepe not too little for your owne life; but weepe not little for your own life. Nay, weep much for your own life; conſidering, your deuotion: your compunction: your compaſsion: weep much for your owne life. VVeepe little for my death, but weepe much for your owne life. *VVeepe not for me, but weep for your ſelues.* VVherfore holy brethren if we haue any teares, now let vs ſhed thē, if we haue any pſalmes, now let vs ſing them. The whole goſpell is nothing elſe but ioyful newes, the ſum whereof is cōpriſed in that Euangelicall & Angelicall meſſage to the ſhepherds, *I bring you tidings of great ioy which ſhall be to all people.*

ple. But then Christ vvas borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and lifteth vp men, vvhich are fallen, vvith his owne armes stretched out vpō the crosse. This Crosse is his kingdome, that he carrieth vpon his shoulder (p), which is a greater glory and credite to Christ then was the creation of the whole world (q). For if God had created a thousand worldes, man had defaced them euery one vvith his sin. But to saue if it be but one poore soule, and to redeeme it from the pit of hell, this indeede is the omnipotent power of the crosse of Christ. Sweet Sauiour, I humbly imbrace, and kysse the vvoundes of thy handes and feete; I esteeme more of thine hysope, thy reede, thy Spunge, thy Speare, then of any princely diadem: I boast my selfe & am more proude of thy thornes and nailes, then of all pearles and iewels: I account thy crosse more splendent and glorious then any royall crown: tush what talke I of a crowne? then the very golden sun beames in theyr greatest beautie and brightnes. This is that triumph wherby Christ caused vs to triumph in himselfe, and

(p) Esa. 9, 6.

q Οὐκ οὕτως ἄξιον τῶν θεοῦ καὶ ὑπερενδοξὸν τὸ ποιῆσαι οὐρανὸν, καὶ γῆν καὶ ἄνθρωπον καὶ τὰς ἀνὼ δυνάμεις, ὡς τὸ καταξιῶσαι δι' ἡμᾶς σταυθῆναι. *Oecume. in ca. 2, ad He.*

and to bee more then conquerours (r), when as the goodnes & the ſweetnes of Chriſt did triumph ouer all impietie & malice ſ. And therefore if the vvomen met Dauid playing & ſinging, *Saul hath ſlaine his thouſand, but Dauid his tenne thouſand*; how much more then ought all the ſonnes and daughters of Ieruſalem, all Chriſtian men and vvomen, to meete Chriſt, playing vpon the harp, & ſinging that newe ſong to the lamb with the foure and twentie Elders, Thou art worthy to receiue glory, and honour, & power, becauſe thou waſt killed, and yet thou haſt killed, and ſlaine not onelie a thouſand or tenne thouſand, but euen al thine and our enemies, & haſt redeemed vs thy friendes to God by thy bloode? There is a time to vveepe, and a time to laugh, a tyme to mourne, and a tyme to daunce t. VVhy art thou then ſo heauy ô my ſoule, and vvhy art thou ſo diſquieted within me? VVhat man? pluck vp a good hart: truſt in God: think vpon the honorable paſsion, and gladſome reſurrection of Chriſt. And then though thou wert neuer ſo much afflicted, yet euen in the fierie fornace of affliction, reioyce

r 2.Cor.2,4

ſ *Cũ de impietate & malitia ſuauitas pietaſque tryumphauit. Cyp.*

t Eccl.3.4.

ioyce with ioy vnſpeakeable and glorious. Daunce now, not as Herodias did, but as Dauid did. Leap vp in affectiō, as high as heauen. VVhere thou ſhalt hear one rapt vp to the third heauen, ſaying, to himſelfe, God forbid that I ſhould reioyce. reioyce in any thing, but in the Croſſe of Chriſt; and to vs, Reioyce in the Lord alwaies, and againe, I ſay, reioyce. And againe, and againe, I ſay, reioyce, and reioyce, alwaies in the Lord. Eſpecially at this time. For if, when the matter was in doubt, & no man almoſt knew to what paſſe theſe troubles wold ſort in the end, & very fewe in ꝑ church, no not the Apoſtles, but onely the virgin Mary, did vnderſtande and beleeue the reſurrection of Chriſt, yet then our Sauiour ſaid; *Weepe not for mee*: howe much more now ought we not to weep, but to reioyce, ſeeing our Lorde hath ſo mightily declared himſelfe to be the ſon of God u, by rayſing vp his owne ſelfe from the dead? And if vvee might not vveepe vvhen Iacob vvent ouer Iordan with nothing but hys ſtaffe in hys handex, then much more nowe ought wee to lift vp our hearts in great ioy to God

u Rom, 1, 4.

x Ge. 32, 10

God & ſay, O Lord we are not worthy of the leaſt of all thy mercies; for our bleſſed redeemer vvent ouer Iordan, with nothing but his croſſe, which is his Iacobs ſtaffe (o) vpon his ſhoulder, but now he is returned again with two great troupes. O what a great troupe, what a goodly flock is here? we with all ye militant church are one flocke of Chriſt. And the other flocke is the triumphant church in heauen; vvith whō we muſt continually reioyce for the victory and the ſaluatiō which chriſt hath ſhewed vs this day. For though on good friday towards euening the sky was red all ouer, [illegible]ained with the blood of Chriſt y, yet laudes be to our lord, ô praiſed be god, that was a good ſigne: this day it is faire weather. This winter is nowe paſt: the raine is changed & gone; the flowers appeare in the earth: the time of the ſinging of birds is com: & the voyce of the Turtle is heard in our Land z. And what ſayes the Turtle? Euē as it is here, *VVeepe not for me. VVeepe not for me, but weepe for your ſelues. But weepe for your ſelues.* Pindarus ſaith there was an opinion ye gold rained downe vpō the citty of

o Σημεῖον τῆς σταύρου διαγράφει σαφέστατα. *Damſ. lib. 4. cap. 88.*

y Mat. 16. 2.

z Can. 2. 11

Rhodes [a]. If euer gold rained down frō heauen vpon any city, I think it is rather this Citty then Rhodes. Not onely for aboundance of gold and worldly riches where-with it is repleniſhed, but alſo much more for infinite ſpirituall gyfts, and golden graces of God. O London, London, excellent, excellent things are ſpoken of thee, ô thou citty of God! It is ſpoken of thee, that thou employeſt a great part of thy wealth to the reliefe of poore Orphanes, of poore ſouldiers, of poore ſchollers. It is ſpoken of thee that thou doeſt reuerence religion, and loue the trueth more then any parte of thys Realme doth beſides. It is ſpoken of thee, that none are more obedient, none more readie then thou art, both in body and goods to defende the ſtate. It is ſpoken of thee, that thou art ſo famous in all forraine Countries, that as Athens was called ῥ Greece of Greece [b], ſo London is called the Englande of England. And we may almoſt as wel ſay that all England is in London, as that all London is in England. Theſe are excellent things, I aſſure you beloued, excellent things indeed. vvherfore we whieh haue receiued ſo many great graces of

[a] Βρίχει θεῶν βασιλεὺς ὁ μέγας χρυσαῖς νιφάδεσσι πόλιν. Ode. 7.

[b] Ἑλλὰς Ἑλλάδος. Athenæus. lib. 1.

God, ſhold aboue all other be thankfull for thē. And not onely one, or ſome few, but euen al of vs ſhold bring forth good fruits, anſwerable to ſuch great mercies. VVel, wold to God it were ſo. But certainly it is not ſo: certainly al among vs are not pure corn, there are many tares: all are not good fiſhes, there are many bad; al are not wiſe virgins, there are many fooliſh, al are not ſheep, there are many goats. Yet to inueigh particulerly againſt the ſins of the citty, which ſhould make vs weep for our ſelues, I thinke it not greatly cōuenient at this time. Only I beſeech you that we may try and examine our ſelues, that we may enter into our owne conſciences, euery one of vs hūbly bowing the knees of his hart, and ſaying in this ſort, ô lord Ieſus, how haue I beſtowed all theſe talēts of gold, which thou haſt giuē me? how haue I requited thee for al thy kindnes towards me, what hath my whole life bin els but a cōtinuall warring againſt thee? what hath it been els but a daily renuing of all thy bloudy torments, & of thy whole paſsion? Ah vile wretch that I am, how often haue I like Iudas himſelfe betrayed thee, and

ſold thee for a little worldly pleaſure, or for a litle luker & gain? how often haue I boũd thy hands, & euen moſt deſpitefully ſpitte in thy face, by refuſing thoſe gifts which thou woldeſt haue giuẽ me, & by killing the comforts of thy ſpirit? vvo is me, alack for pitty, I am that curſed Cain which haue murdred innocent Abel my brother, whoſe bloud doth cry out for vengeance againſt mee, becauſe that bloud by my ſins onely is polluted, by which the ſins of al the world beſides are purged. For this wil I weep day and night, yea though I had as many eyes in my head as there are ſtarres in the ſky, yet I would weepe them out euery one (c), to thinke that I ſhoulde be ſuch an vnworthy wretch, as by my ſins to crucifie Chriſt ſo often, & to put him to ſo many deaths, who hath been vnto me ſo kinde and ſo louing a Lord. O deere Abell, deare Abell! ô my good brethren, that I could poſsibly deuiſe what to ſay or what to doe, to obtaine thus much of you, or rather of God for you, that you would weepe, though it were neuer ſo little for your ſinnes. But alas, I can doe no more nowe, but commit and commende all that hath been ſpoken to the

c *In fontem frontẽ, atque in flumina lumina vertã*

effectuall working of the holy Ghoſt in you, and to the faithfull obedience of your good harts to God. Bleſſed bee God, I am yet very much reuiued (being otherwiſe almoſt quite ſpent vvith ſpeaking ſo long) when I looke about me & behold euery one that is preſent. For I ſee no place in this great auditory, where there are not very many ready to weep, the water ſtanding in their eies, & ſome already weeping right out, in true remorſe & ſorrow for their ſinnes. You make me remēber that which we reade in the booke of Iudges, whē the Angell of the Lord founde fault with the Iſraelites for their diſobedience, they lifted vp their voyces and wept, and called the name of that place Bochin, and offered vp ſacrifices there vnto the lord d. Thys place alſo may be nowe called Bochim, that is, the place of weeping, vvherein you haue offered vp as many ſacrifices to the Lord, as you haue ſhed teares for your ſelues. O vvhat an acceptable ſacrifice to God is this your ſorowful ſpirit? I warrant you, you ſhal neuer repēt you of this repentance; you ſhall neuer be ſorry for this ſorrowe. This ſorrowfull ſpirit of yours makes God haue a

d Iudg. 2,5.

ioyfull ſpirit, and greatly pleaſes and delights the holy Ghoſt. Wherfore now that we haue once made the good ſpirit of God reioyce and take pleaſure in vs, let vs not in any caſe hereafter, let vs not heereafter grieue the ſame ſpirit of God vvhereby wee are nowe ſealed vp to the day of redemption. The holy Ghoſt is grieued when we are not grieued, but if we be thus greeued for our ſinnes, then is the holy Ghoſt delighted. Yea ſuch griefe and ſorrow will not only be to the holy Ghoſt a great pleaſure & delight, but alſo it will be to vs the very ſeede or the intereſt & loane of euerlaſting life e. For looke how a father pittieth his own child, & if he ſee him cry, doth what hee can to ſtill him, and takes out his handkercher and wipes the infants eyes himſelfe: after the ſame manner GOD our heauenly father, will with his own holy finger wipe away all teares frō our eyes, and take vs moſt louingly by the hand, & lead vs out of the houſe of mourning into the houſe of mirth. Then thogh we haue ſowne in teares, yet we ſhall reape in ioy f. Yea though we haue ſowne but a very fewe teares, which God hath in a ſmall bottle, yet we ſhal reape all the in-

*Οἱονεὶ σπέρμα καὶ δάνεισμα τῆ αἰωνίου ζωῆς. Baſ. Hom. περὶ εὐχαριστίας 144.

f *Dum breuibus lachrymis gaudia longa metam Paulinus.*

finite ioyes which God hath in heauen. Then though wee haue wanted vvine a little while, yet in the end Chriſt ſhall turne all our water into wine, al our ſadnes into gladnes, al our muſing into muſick, all our ſighing into ſinging. Then though we haue bin a long time maried to weeping blear-eyed Leah, yet at length we ſhal enioy the loue of cheerful & beutiful Rachel. Then ſhall Abraham ꝑ good mower binde vs vp into ſheaues as pure corne, & fill his boſome ful with vs, & carry vs into the Lordes barne to make a ioyfull harueſt in heauen. Then ſhall vvee vvith the wiſe virgins hauing ſtore of teares in our eyes, which are as Oyle in our lamps, go out of this vale of teares, which floweth with woe & weeping, & enter into the celeſtiall Canaan, which floweth vvith milke and honey. Then ſhall Chriſt ſay vnto vs, not as it is heere, *V Veepe not for mee, but weepe for your ſelues*; but he ſhall ſay, *V Veepe not for me, and weepe not for your ſelues*. For that which would bee too much ioy in thys lyfe, ſhall not be ioy enough in the life to come. Therfore he ſhall not only ſay vnto vs, *V Veepe not for me, and weepe not for your ſelues*: but hee ſhall alſo ſay,

Reioyce for me, and reioyce for your ſelues. *Reioyce for me*, becauſe I was once lower then the Angels, but now I am crowned with honor & glory: *& reioyce for your ſelues*, becauſe you were once as ſheepe going aſtray, but now you are returned to the ſhepheard and Biſhoppe of your ſoules. *Reioyce for me*, becauſe I am your brother Ioſeph, whom once you ſolde into Egipt, but nowe all power is giuen me in heauen and in earth; *and reioyce for your ſelues*, becauſe you are the true children of Iſraell, which once dwelt in a Lande of famine, but nowe you are brought by triumphant fierie chariots, into the Lande of Goſhen, which is the kingdome of glory. To the which kingdome of glory, and ioy of all handes ioy for Chriſt, ioy for our ſelues, we beſeech thee, ô good Lord, to bring vs, after the miſeries of this wofull and wretched world, not for our owne deſerts or merits, but for the moſt glorious paſsion, & moſt ioyfull reſurrection of Ieſus chriſt, to whom, with the Father and the holy Ghoſt, bee all honour & glory, power and prayſe, dignitie and dominion, nowe and euermore,

Amen.

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